A Scholastical HISTORY of the Canon of the HOLY SCRIPTVRE or The Certain and Indubitate Bookes thereof as they are Received in the CHVRCH of ENGLAND

Compiled.

By. Dr. Cosin Dn. of P. & mr. of St. P. C. in ye. Vniversity of Cambridge then sequestred & LATE LORD Bp. of DVRESME

St Luc. XVI

Habent Mosen & Prophetas Audiant illos

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Mr Barker

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REVERENDO

IN CHRISTO PATRI, AC DOMINO

D^no^ Matthæo

ELIENSI EPISCOPO.

ANTIQUÆ FIDEI VIRO,

ET IN REBUS SACRIS
EXERCITATISSIMO.

DOCTR. ET RELIG. IN ECCL. ANGL.
ADSERTORI AC CONFESSORI
MAXIMO.

VERÆ INVICT.--QUE MAGNANIMITATIS
PRÆSULI.

ET COLL. S. PETRI IN ACAD. CANTABR.
PATRONO.

JOH. COSINUS DEC. PETROB.

EJUSD. FIDEI, DOCTR. RELIGIONIS,
ECCLESIÆ ET COLL.
ADMINISTER
HANC SUAM HIST. SCHOLASTICAM
E SACRIS PAGINIS,
VETERIB.--QUE AC RECENTIOR. SCRIPTIS
ADORNATAM,
ATQUE A VIRIS RER. DIVIN. PERITIS
LECT. ET APPROBATAM.

L.M.D.D.

THE CANON of SCRIPTURE,

Recited

In the VIth Article of Religion,

Set forth by

The CHURCH of ENGLAND.

An. Dom. MDLXII.

HOLY SCRIPTURE containeth all things necessary to Salvation; So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite, or necessary to Salvation.

By the Name of the HOLY SCRIPTURE, we do understand those CANONICAL BOOKS of the OLD and NEW TESTAMENT, of whose Authority was never any doubt in the CHURCH.

The NAMES and NUMBER of the CANONICAL BOOKS, are

Genesis.	*I Of Samuel*	*The B. of Hester.*
Exodus.	*II. Of Samuel.*	*The B. of Job.*
Leviticus.	*I. Of Kings.*	*The Psalms.*
Numbers.	*II. Of Kings.*	*The Proverbs.*
Deuteronomy.	*I. Of Chronicles.*	*The B. of Ecclesiastes.*
Josuah.	*II. Of Chronicles.*	*The Songs of Solomon.*
Judges.	*I. Of Esdras.*	*IV Greater Prophets.*
Ruth.	*II. Of Esdras.*	*XII Lesser Prophets.*

AND *the other BOOKS (as* Hierom *saith) the Church doth Read for Example of Life, and Instruction of manners; but yet doth it not apply them to establish any Doctrine.*

SUCH are THESE following.

The Third Book of Esdras.	*Baruch the Prophet.*
The Fourth Book of Esdras.	*The Song of the Three Children.*
The Book of Tobias.	*The Story of Susannah.*
The Book of Judith.	*Of Bel and the Dragon.*
The rest of Hester.	*The Prayer of Manasses.*
The Book of Wisdom.	*The First Book of Maccabees.*
Jesus the Son of Syrach.	*The Second Book of Maccabees.*

ALL the BOOKS of the NEW TESTAMENT, as they are commonly received; we do Receive, and account them CANONICAL.

THE

THE

NEW CANON of SCRIPTURE

First set forth by

The COUNCIL of TRENT;

And after confirmed, and declared to be received with other Articles of Faith by the BULLS of Pope PIUS the IVth. *Anno Dom.* MDLX$^{III}_{IV}$.

CONC. TRID. SESS. IV. DECRET. I.

Decret. de CANON. SCRIPTURIS.

SS. SYnodus—Præsidentibus in ea Tribus Apostolicæ Sedis Legatis—Perspiciens Veritatem salutarem & morum disciplinam contineri in LIBRIS SCRIPTIS, & SINE SCRIPTO TRADITIONIBUS,—Orthodoxorum Patrum Exempla sequuta, OMNES LIBROS tàm Veteris quàm Novi Testamenti, (cùm utriusque unus Deus sit Auctor,) nec non TRADITIONES ipsas, tùm ad Fidem, tùm ad Mores pertinentes, tanquam vel ore tenùs à Christo, vel à Sp. S. dictatas, & continuâ Successione in Ecclesiâ Catholicâ conservatas; PARI PIETATIS AFFECTU, AC REVERENTIA suscipit & Veneratur.

SACRORUM verò LIBRORUM Indicem huic DECRETO adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsâ Synodo suscipiuntur.

Sunt verò infra-scripti,

Test. V. Quinque Mosis, Jos. Judic. Ruth, IV Reg. II. Paralip. Esdræ I, & II, qui dicitur Nehem. TOBIAS, JUDITH, Hester, Job, Psalterium David, CL. Psal. Parab. Ecclesiastes, Cantic. Canticorum, SAPIENTIA, ECCLESIASTICUS, Isaias, Hieremias cum BARUCH, Ezech. Daniel, XII Proph. Minores, DUO MACCABÆORUM I. & II.

Test. N. Quatuor Evang. &c.

Si quis autem LIBROS IPSOS INTEGROS CUM OMNIBUS SUIS PARTIBUS, Prout in Ecclesiâ Catholicâ legi consueverunt, & in veteri vulgatâ Latinâ Editione habentur, pro SACRIS ET CANONICIS NON susceperit; & TRADITIONES PRÆDICTAS sciens & prudens contempserit, ANATHEMA sit.

Omnes itaque intelligant, quo ordine, & viâ ipsa Synodus, post jactum Fidei Confessionis fundamentum, sit progressura; & quibus potissimùm TESTIMONIIS, AC PRÆSIDIIS IN CONFIRMANDIS DOGMATIBUS, & Instaurandis in Ecclesia Moribus, sit usura.

BULLA PAPÆ *PII* QUARTI
Super Formâ Juramenti Profess. Fidei.
Juxta Concil. Trid. in fine ejusd. Conc.

ITEM OMNIA à SS. TRID. SYNODO tradita, definita & declarata indubitanter recipio, atque profiteor; Simúlque contraria OMNIA — DAMNO, REJICIO, ANATHEMATIZO. Hanc VERAM CATHOLICAM FIDEM, Extra quam NEMO SALVUS ESSE POTEST, veraciter teneo, & eandem integram à meis teneri curaturum me spondeo, voveo ac juro. Sic Me Deus adjuvet; & hæc S. Dei Evangelia, &c.

TO THE READER.

IN this Scholastical History *I give an Accompt of the* Canonical *and indubitate* Books *of* Holy Scripture, *as they are numbred* * *in the* VI Article of Religion *set forth by* the Church of England, *and have been received by the* Catholick Church *in all several Ages since the time of the Apostles, till the* Church of Rome *thought fit to compose and dress up a* New Additional Canon *thereof for themselves in their late* Council of Trent:

* *Vid.* Art. VI. Eccl. Aug. Suprà recit.

Where it was one of the first *things they did, to lay this* Foundation *for all their* New Religion *which they built upon it*; "*That the* Apocryphal Writings *and* Traditions *of* Men, were "*nothing inferiour, nor less Canonical, then the* Sovereign "Dictates *of* God, *as well for the Confirmation of* Doctrinal Points *pertaining to* Faith, *as for the Ordering of* "Life *and* Manners; *but that both the* One *and the* Other *ought* "*to be embraced with the* same Affection of Piety, *and received* "*with the* like religious Reverence; *not making any difference* "*between them.*

V. Decret. Con. Trid. Suprà recitat.

Those Writings *of holy and learned men, who have been next after the Prophets and Apostles, as the shining Lights of the World in their several Generations before us, we reverence and honour in their kind; and those Ecclesiastical* Traditions, *which have been in use among us, and tend to the better preservation of Order and Piety in that Religion only,* * which was once Delivered to the Saints, *we acknowledge and receive, as far as their own variable Nature and Condition requireth, with all due re-*

* *S.* Jud. v. 3. *Fidei semel Sanctis traditæ.*

gard; but to make either of these *Equal in Dignity or Authority with the* Divine Will *and* Word *of* God, *as the Masters of the* Assembly at Trent *have done; and above all this, to Canonize a* Tradition, *which was not so much as a* Tradition *received in their* own *Church before, (as will appear by this present* History,) *nevertheless commanding it to be received as a necessary Article of Faith, under pain of their unhallowed* Curse, *and the Peril of* Eternal damnation, *this is so high and transcendent a presumption, as that* God *himself hath laid* his Curse *upon it; whereof it concerns them to take heed, lest what they have vainly laid upon* others, *do not effectually reach to* themselves, *and fall upon their own heads.*

But after this manner they began to set up their first *doctrinal* Tradition, *in their* last *Council, at* Trent; *which they call an* Occumenical Council, *as if all the Bishops in Christendom had been there present, and voted in it; when it is well known that at the same (a) time, wherein this their* Additional Canon *of* Scripture *was first made, (which was then done chiefly by the procurement of (b)* Catharin, *and his Faction there, whose credit had otherwise been quite lost, having been much impaired already, by his former & fierce (c) Opposition herein against the Writings of Cardinal* Cajetan; *the far more learned and Catholick Doctor of the Two,) it consisted not of above (d)* Fifty Persons *in all; among whom some of them were only (e)* Prelates Titular, *and hired with Pensions to serve the Present turn.*

a Concil. Trid. Sess. 4. XIII. April, Anno 1546.
b Vide hujus Libri num. 192.
c Vide num. 173. in fine & 174.
d Vide num. 190.
e Ibid. & num. 194.

And the rest of their Traditions *that follow, (wherein now consisteth the very Life and Being of their peculiar and proper Religion, that differeth from Ours, and the true Catholick Religion of every Church, and every Age before them) having been confirmed by (f) Pope* Pius *his Bull, and made so many* * New Articles *of* their Faith, *(as the* former *was) are all alike.*

f Bulla Papæ Pii IV Super forma juramenti Professionis Fidei. *Sub finem Conc. Trid. Vid.* Num. 198 * *Ad cap. Cum Christus, Extrà De Hæreticis.* Papa potest inducere novos Articulos Fidei. *Et Leo X. damnat hanc Lutheri propositionem,* Certum est in manu Ecclesiæ vel Papæ prorsùs non esse statuere Articulos Fidei.

As

As first. I. "That (*g*) the Church of Rome is the MOTHER " and Mistress of all other Churches; *which is not only said against the Truth of all* Ecclesiastical History, *and the publick (h) Declaration of an ancient* General Council *(the Second among the first four) received & approved by all good Christians, but likewise against the express words of the (i)* Gospel *it self, and against the common sence & knowledge of all persons that can but read or hear it.* II. "That (*k*) the Pope of Rome is the Monarch " or Head of the Universal Visible Church, the Vicar or De- " puty of Christ, and in that Soveraign Authority the true " Successour of S. *Peter*, as Prince of the Apostles; by ver- " tue whereof his Papal Determinations and Prescripts are " to be obeyed, in what matter so ever he shall be pleased " to declare himself. *I will not now mention the infamous Power, (that otherwhiles he hath assumed to himself,) of deposing a just and lawful King from his rightful Inheritance; or of freeing his*

g Conc. Trid. Sess. 7. Can. 3. de Bapt. *Si quis dixerit, in Ecclesia Romana, quæ omnium Ecclesiarum MATER est, & Magistra, non esse, &c. Anathema sit.* Et Sess. 22. de Sacr. Missæ. cap. 8. *A Sancta Romana Ecclesia, Omnium Ecclesiarum MATRE,* &c. Et in Bulla prædicta. *Juxta hanc et non aliam formam Professionem Fidei solenniter fieri--districtè præcipiendo mandamus hujusmodi sub tenore; Ego N. firmâ fide credo & profiteor omnia & singula--Item credo et agnosco Romanam Ecclesiam Omnium Ecclesiarum MATREM esse & Magistram. Extra hanc fidem nemo potest esse Salvus.* h *Concil. Constantinopolit.* 1: *in Epist. Synodali ad Damasum Papam, & Rom. Synodum* Τῆς δ᾽ γε μητέρς ἁπασῶν τ῀ Ἐκκλησιῶν τ῀ ἐν Ἱεροσολύμοις, *&c.* S. Luke 24. verse 47: *And that Repentance and Remission of sins should be preached in his Name to all Nations, beginning at Jerusalem.* k *Ex ipsis Pontificiis Dictatibus Hildebrandi sive Greg. VII in Concil. gen. Rom.* Unicum est Nomen in mundo, Papæ Videl. Rom. *Item.* Solus Romanus Pontifex jure dicitur universalis: *Addit Gretserus Jesuita,* jure Divino. *Conc. Lugd. gen. sub Greg. X. ut habetur in Sexto Decretal. Tit. de Elect. c. ubi.* Romanus Episcopus est Vicarius Christi, Successor Petri, Rector Universalis Ecclesiæ. *Concil. Flor. sub Eug. IV.* Definimus Romanum Pontificem in universum orbem tenere Principatum, & Successorem esse B. Petri Apostolorum Principis, & verum Christi Vicarium, totiusque Ecclesiæ Caput & omnium Christianorum, &c. *Concil. Later. sub Leone X. Sess.* 8 Papa Rex Regum & Orbis Terrarum Monarcha; & *Sess.* 9. Adorabunt eum omnes Reges Terræ. Omnis illi uni in Cœlo & in Terra tradita est potestas. Et *Sess.* 11. Pastor Æternus Petri Successores Vicarios suos instituit, quibus ità obedire necesse est, ut qui non obedierit, morte moriatur *Conc. Trid. (wherein all the former Decrees were confirmed) Sess.* 14 c. 7. Pontifices Max. pro Suprema Potestate, sibi in Ecclesia universa traditâ, &c. *Et Bulla Pii IV. prædict. de professione fidei;* Romano Pontifici B: Petri, Apostolorum Principis, Successori, ac Jesu Christi Vicario veram obedientiam spondeo, ac juro; cætera item omnia à Sacris Canonibus & Oecum Conciliis, ac præcipuè Tridentinâ Synodo tradita, definita, & declarata, indubitanter recipio atque profiteor, simúlque contraria omnia--damno, rejicio, & anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, sponte profiteor, & teneo, & constantissimè à meis, teneri & doceri curaturum me voveo ac juro, &c.

natural

natural and ſworn ſubjects from their Bond of Faith and Allegiance towards him; (*which are the* Dictates *of Pope* Hildebrand;) *But I note onely at preſent the Authority that he aſſumeth over the* Scriptures of God (*the ſubject of all* our Hiſtory,) *which* (*l*) He *and his* (*m*) Followers *make to be greater then any thoſe* Scriptures *have*; *for it is another of the ſame Pope's* Dictates, *confirm'd by the* Bull *of* Pius *the* IV. *in his* (*n*) *Profeſſion of the Tridentine Faith*, "That (*o*) the Canonical "Scriptures themſelves ſhall be no Canonical Scriptures, "unleſs he gives them Authority and Allowance ſo to be. *Which is as much as to ſay, that when he* (*p*) *pleaſeth, he may take away all Authority from them.* III. *Then*, (*q*) "That all Scri-"ptures are to be expounded according to the Senſe of this "Roman Church; which muſt herein be held to be the "only Judge; and to follow the unanimous conſent of the "Ancient Fathers. IV. *Next, That there are* (*r*) truly and "properly Seven Sacraments, neither more nor leſs, inſti-"tuted by Chriſt himſelf *in the New Teſtament*. V. "*That* "(*ſ*) in their Maſs there is a Real Tranſubſtantiation of the "Elements into the Body and Blood of Chriſt, (*t*) remain-

l Greg. VII dictatus in Concil. Rom. Supra citat. *m Silveſt. Prier. Rom. dial. adv. Luth.* Ejus enim (Pontificis) auctoritas major eſt quàm Scripturæ. *n ubi ſuprà.* Cætera omnia à Sacris Canonibus &c. (*whereof this Dictate of Greg. the ſeventh is one.*) *o Dictat.* 16. *Suprà citati.* Nullum Capitulum, nulluſque Liber Canonicus habetur abſque illius auctoritate, *Nicol. Papa I. Can. ſi Romanor. dist.* 19. Vetus & Novum Teſtamentum ſunt recipienda, non Codici Canonum annexa, ſed quod de illis recipiendis S. Papæ Innocentii prolata eſt ſententia, cujus auctoritate utrumque recipiendum eſt. *Addit Baronius ad An.* 553. *n* 224. Ab arbitrio enim Pontif. Rom. pendet, quid velit eſſe in univerſa Eccleſia Sacroſanctum. *Imò Presbyter alter Congreg. Oratorii Thom. Bozius, dum Romanæ Curiæ, Ejuſque Pontifici adulatur, eò uſque provehitur, ut affirmet* (De Sign. Eccl. lib. 16. c. 10.) Quòd ſit falsò & impudenter dictum, Divinam Scripturam eſſe majoris auctoritatis, quàm ſit Eccleſiæ, (*i*) *P. R. p. Quod Tertullianus Ethnicis reponebat, Apologetic. cap.* 5. Apud vos de Humano Arbitratu Divinitas penſitatur; niſi Homini Deus placuerit, Deus non erit. Nam Papa (*ut habetur in Gloſſa ad Cap. Quanto. Tit.* 7. *Primi Decretal. ad verba*, Veri Dei vicem,) dicitur habere cœleſte Arbitrium; & ideo etiam Naturam rerum immutare poteſt--quia in his, quæ vult, ei eſt pro ratione voluntas, nec eſt qui Ei dicat, Cur ità facis? &c. *Item, Gloſſ. in Extravag. Joh.* 22. *Tit. de verborum Signif. cap. Cum inter.* Credere Dominum Deum noſtrum Papam--ſic non poſſe ſtatuere, prout ſtatuit, hæreticum cenſeretur. *q Conc. Trid. Seſſ.* 4. *Decret. de uſu S. Scr. & Bulla Pii Quarti.* Sacram Scripturam juxta eum Senſum, &c. *r Conc. Trid. Seſſ.* 7. *Can.* 1. *de Sacram. in genere.* Si quis dixerit, &c. Anathema ſit. *Et Bulla prædict.* Profiteor VII eſſe Sacramenta, &c. *ſ Concil. Trid. Seſſ.* 13. *Can.* 2. *t Ibid. Can.* 4.

ing

"ing after the Communion is done; and likewiſe (*u*) a pro-"per and propitiatory Sacrifice there offered up by the "Prieſt for the Sins of the Quick and the Dead, the ſame "that Chriſt offered upon the Croſs. VI. *That* when (*x*) the "Prieſt receiveth the Sacrament *alone*, and when (*y*) he "giveth to others but under *one kind* only, yet it is a law-"ful, and a compleat Communion, * notwithſtanding *that our* Saviour *otherwiſe appointed it*. VII. That after "this "Life there is a (*z*) penal Purgatory to be undergone for "the Expiation as well of venial Sins, as the payment of "temporal puniſhments due to mortal ſins; and that dead "mens ſouls there detained are help'd by the Suffrages of "the Living, and the ſaying of Maſſes. VIII. *That* (*a*) The "Saints above in heaven, (*or any whom it ſhall be the Pope's* "*pleaſure to Canonize*) ought to be religiouſly invocated; "*and that* they (*b*) underſtand as well the minds as the "words of thoſe that pray to them. IX. *That* (*c*) Whoſo-"ever will not fall down before Reliques and (*d*) Images, to "kiſs and worſhip them according to the preſent practice "of the Church of *Rome*, and the Decrees of the Second "Council at *Nice*, are to be accurſed and damned. X. *That* "the plenary power and preſent uſe of *Indulgences*, (*e*) was "ordained and left by Chriſt in his Church, which "anciently put the ſame into practice; and that the de-"nial hereof ought to be Anathematiz'd. XI *And laſtly*

u Ibid. Seſſ. 22. *cap.* 2. *& Can.* 1. *Et in Bulla Prof. Fidei.* Profiteor pariter in Miſſa offerri Deo verum, proprium, & propitiatorium Sacrificium, &c. Et fieri converſionem, &c. quam Cath. Eccl. Tranſubſtantiationem appellat. *x Conc. Trid. Seſſ.* 22. *Can.* 8. *de Sacr. Miſſ. y Ibid. Seſſ.* 21. *Can.* 1, 2, 3. *de Com. ſub utraque. Bull. prædict.* Fateor etiam ſub altera tantùm ſpecie totum, &c. verùmque Sacramentum ſumi: * *Synod. Conſtantien.* Hoc non obſtante, quòd Chriſtus Dominus ſub utraque ſpecie inſtituerit, & adminiſtraverit. *z Conc. Trid. Seſſ.* 6. *de Juſtificat. Can.* 30. *& Seſſ.* 22. *de Sacr. Miſſ. Can.* 3. *& Seſſ.* 25. *decret. de Purg. Item. Bull. prof. præd. a ibid. Seſſ.* 25. *decret. de Invocat. Sanct. b Ibid.* Voce vel Mente ſupplicare. *c Ibid.* Affirmantes Sanctorum Reliquiis venerationem non deberi, damnandi ſunt. *d Ibid.* Ut per Imagines quas oſculamur, & coram quibus procumbimus Chriſtum adoremus & Sanctos veneremur, id quod 2æ Nicenæ Synodi Decretis eſt ſancitum.——Si quis autem his Decretis contraria ſenſerit; Anathema ſit. *e Ibid. decret. de Indulg.* Poteſtas conferendi Indulgentias à Chriſto Eccleſiæ conceſſa eſt, quæ etiam antiquiſſimis temporibus illa uſa fuerit. Uſus igitur Indulgentiarum retinendus eſt, & contradicentes Anathemate damnandi.

"That

" That *(f)* all the Definitions, Decrees, Canons, and Declara-
" tions made in their former Councils, and especially in this
" their last Council of *Trent*, ought to be wholy and inviolate-
" ly, undoubtedly and devoutly professed, taught, preach'd,
" and received as the true Catholick Faith, out of which
" none can be saved.

f *Ibid. de recip. decr. Conc.* Ut quæ Decreta sunt, ab omnibus devote recipiantur, & fideliter observentur. *Item Bull. prof. fidei.* Cætera item omnia à Sacris Can. & Oecum. Conc. & præcipue à Sacro-sancta Trid. Synodo tradita, definita & declarata indubitanter recipio atque profiteor; simúlque contraria omnia damno, rejicio atque anathematizo. Hanc veram Catholicam fidem, &c. integram & inviolatam veraciter teneo, & ab alis teneri, &c. me curaturum juro.

But all these New Traditions, *as they have no ground in* Scripture, *so have they as little Testimony of* Antiquity *to be brought for them; out of* both *which we prescribe against them* all.

For it is but a vain pretence of Antiquity, and a meer abusing of the World, when they go about to make simple people believe, that all which they profess and believe hath the consent of all Ages for them, and that all the Ancient Fathers and Bishops of the Church never taught, nor believed otherwise then they now do.

The Truth and strength of which their Assertion, in one *of their peculiar and prime* Traditions, *first set forth in their late Assembly at* Trent, *I examine in this* History. *Whereby I trust it will be made manifest to the Reader, That those Men, who do now so busily endeavour to seduce the Sons and Daughters of the* Church *of* England *from the Grounds and Truth of* our Religion, *which is no other then what we have received from* Christ *and his* Universal Church, *termed nevertheless by them a* New Church, *and a* New Religion, *that began in the days of King* Henry *the* VIII. *(which is as true, as if they should say, A sick person began then first to live, when he recovered from the disease and distemper that was before upon him; for we are the* same Church *still, (as he the* same person*) that we were before, tho in a better state and health of our souls, in a greater soundness and purity of Religion, then indeed we were before, when they had to do with it, and infected us;) that these Men I say, who untruly term us* Novelists, *are in truth themselves the greatest*

greatest Novelists *of any in the World besides: And must be content (both in this peculiar Article of their Religion, which we now set forth & examine through the several Ages of the Church, and likewise in others, which we may, by the grace of God, examin in the like manner hereafter,) to come behind in time, after divers of those* Novelists, *and disturbers of true Religion, that now bear vogue among us.*

It is a matter of Fact *this, that is here tryed, which may be put to a Jury of Twelve Men; that have no lawful Exception to be taken against them; but I give them more, and put it to many such, one after another; that there may be no want. Which in such cases, as this is, will be the faiest way of trial to find out the truth, and leave the Reader to judge of it, on whose side it standeth.*

In the gathering of my Witnesses *together, and Collecting this* Scholastical History, *I must acknowledge to owe somewhat unto those learned* men, *that have heretofore taken pains in this behalf, as well at home in our* own Church, *as abroad in* others. *Yet (let it be said without derogation from any of them,) this* Book *hath been judg'd, by* * Him *that first requested me to make it a part of my Imployment, (tho he was a* * *Person well able to have more perfectly done it himself,) and by other Men of knowledge, (Professors of true Religion and Learning,) who have read it after him, and many times moved him to commit it to the Press; that it would give more ample satisfaction, and clear the Passages in Antiquity from the Objections that some late Authors on the* Roman *side bring against us, then those other Writings of Home or Foreign Divines have done, that are extant in this kind. For besides the whole Frame and order of the Book, insisting upon the right and best way of enquiry into this matter by an Historical disquisition of the universal Tradition and Testimony of Gods Church herein unanimously delivered in all Ages from the Apostles times (and before) to ours: My Observations as I pass along both through the Ancient & Later Writers that have said any thing of this subject, are many of them New; and where I have followed others, even there also I have added much of my own, to advance and manifest the Truth that is in them; having no other aim, than*

* Mr P. Gunning; (now, the Right Reverend the Lord Bishop of *Chichester*; & *Regius Professor* of Divinity in *Cambridge*)

here

herein to de ſerviceable to the Truth of God, *ſet forth and profeſſed by the* Church of England; *which Truth we endeavor, in theſe wavering and lapſing times, to preſerve entire and upright among us.*

My Diſcourſe is continued, and not interrupted with quotations of Authours, *which I have diligently ſearched, and placed, all the way, in the* Margin. *The language that I uſe, is familiar, clear, and inoffenſive, (which I truſt will make it the more acceptable,) for I neither affect, nor approve any other.*

But if I may unwittingly have ſaid any thing, that ſhall be found to diſagree either with any paſſage in the Holy Scriptures, *or with the conſent of* Antiquity *in the Senſe and Interpretation of thoſe* Scriptures, *(which yet, I hope well, will not be found;) I do here beforehand revoke and unſay it already.*

At my Retirement in *Paris* this 17 Feb. 1657.

Joh. Coſin.

An Addition *of certain* Teſtimonies *to be noted for the clearer underſtanding of divers places in this Book.*

AD NUM. I.

S. *Auguſtinus de Civit. Dei Lib. XI. cap. III.*

FIlius Dei priùs per PROPHETAS, deinde per SEIPSUM, poſtea per APOSTOLOS, quantum SATIS eſſe judicavit, loquutus, etiam SCRIPTURAM condidit, quæ CANONICA nominatur, Eminentiſſimæ Auctoritatis, cui Fidem habemus de his rebus, quas ignorare non expedit, nec per nos ipſos nôſſe idonei ſumus.

Alph. Toſtatus præfat. in Matth. q. V.

Magna, imò maxima omnium Auctoritatum, quæ ſub Cœlo eſſe poteſt, eſt Auctoritas *S.* SCRIPTURÆ.

AD NUM. II.

Thom. Primà q. 1. in corp. Art. X.

Innititur Fides noſtra Revelationi Apoſtolis & Prophetis factæ, qui CANONICOS LIBROS ſcripſerunt; non autem Revelationi, ſi quæ fuerit ALIIS DOCTORIBUS facta.

AD NUM. VIII.

Joh. Gerſon de vita Sp. Lect. 2.

Hîc aperitur modus intelligendi illud Auguſtini dictum [*Ego Evangelio non crederem, niſi Eccleſiæ Catholicæ me commoveret Auctoritas; contr. Ep fundam. cap. 5.*] Ibi enim Eccleſiam ſumit pro Primitivâ Congregatione fidelium eorum, qui Chriſtum viderunt, audierunt, & ſui Teſtes extiterunt.

Th. Wald. doctrinal. Lib. 2. cap 21.

Sufficiat Univerſali Eccleſiæ pro præconio poteſtatis ſuæ modernæ, quòd olim hoc fecerit, unde gloria poteſtatis ejus valeret ad poſteros; ita quòd adhuc ſine Primæ Eccleſiæ auctoritate (*quæ eſt auctoritas Teſtificandi, ſicut poſtea explicet*) Scriptura aliqua nec legi poterit, nec haberi pro certâ. Et hoc ſapuit

ſapuit, cùm diceret Auguſtinus, *Evangelio non crederem*,&c.

Non laudo ſupercilium, quod quidem attollunt, volentes occaſione hujus *Dicti* Decretum Patrûm in Eccleſia majoris eſſe auctoritatis, culminis, & ponderis, quàm ſit Auctoritas Scripturarum. Quod quidem non tàm videtur ineptum, quàm fatuum; niſi quis talis dicat, Philippum fuiſſe majorem Chriſto, quando induxit Nathanielem ad credendum, Chriſtum eſſe illum, quem ſcripſit Moſes in Lege & Prophetis, ſine cujus auctoritate (teſtimonio) tunc non advertiſſet. Et ſi ſic; dicat conformiter Parentes noſtros carnales aut Pædagogos eſſe altiores & eminentiores Chriſto; quia Eorum auctoritate (teſtimonio) ab infantia didicimus, quid de Chriſto ſit credendum, quid ſperandum.

Joh Driedo de Eccl. Scrip. & Domg. l. 4. c. 4.

Auguſtinus autem cùm dicit, *Ego Evangelio non crederem, niſi me Catholicæ Eccleſiæ commoveret auctoritas*, intelligit de Eccleſia Catholica, quæ fuit ab initio Chriſtianæ Fidei, ſecundùm ſucceſſionem Epiſcoporum creſcens ad hæc uſque tempora; quæ ſanè Eccleſia complectitur Collegium Apoſtolorum, qui Chriſtum & miracula ejus videntes, Doctrinàmque Fidei ex ore ejus audientes, SCRIPTURAS TRADIDERUNT.

Gerard. Joh. Voſſius. Præf. in diſſertat. de Geneal. Chriſti.

Unde potiùs Codices eos, qui CANONEM SCRIPTURÆ conficiunt, à Prophetis eſſe & Apoſtolis profectos colligatur, quàm quòd ſecuti apud Nationes lampada alii aliis dabant, ità, longéque certiùs Eccleſia, fidelis Scripturarum cuſtos, has ipſas, quaſi de manu in manus, TRADIDERIT Nobis? Nec eo offendi aliquis debet, quòd de Scripturis, ut Traditionibus loquar; cùm hæ in iis, quæ Apoſtoli TRADIDERE, familiam ducant.

Ad NUM. XXII, XIII. & XLIII.

Vinc. Lirin. Commonitor. Cap. 4. 25, 39.

Quicquid non unus, aut duo tantum, ſed omnes pariter uno eodémque conſenſu apertè, frequenter, perſeveranter tenuiſſe, ſcripſiſſe, docuiſſe cognoverimus; quicquid UNIVERSALITER TRADITUM ſit, quod UBIQUE, quod SEMPER, quod ad OMNIBUS creditum, id pro indubitato, certo, ratóque habeatur.

Quicquid verò, quamvis ille Sanctus & Doctus, quamvis Epiſcopus, quamvis Confeſſor & Martyr, præter omnes, aut etiam contra Omnes ſenſerit, id inter Proprias & Occultas (Apocryphas) & privatas opiniunculas à communis, publicæ, ac generalis Sententiæ auctoritate ſecretum ſit.

Antiqua Sanctorum Patrum Conſenſio non in omnibus Divinæ Legis Quæſtiunculis, ſed ſolùm, certè præcipuè, in Fidei Regulâ, magno nobis ſtudio inveſtiganda eſt, & ſequenda.

Ad NUM. CXCIX. in Margine.

Comr. Hornæus de Sacra Scriptura.

Conſenſus enim Eccleſiæ non eſt Principium conſtitutivum rerum credendarum, ſed confirmativum ſeu roborativum tantùm.

Ad Corollarium poſt NUM. ult.

Vinc. Lirinen. Commonitor. Cap. 2. & antepenult.

Qui in Fide ſanus atque integer permanere vult, duplici modo munire fidem ſuam, Domino adjuvante, debet, DIVINÆ LEGIS AUCTORITATE, tum deinde ECCL. CATHOLICÆ TRADITIONE: non quia CANON SCRIPTURÆ ſolus non ſibi ad univerſa ſufficiat, ſed quia verba Divina pro ſuo plerique arbitratu interpretantes, varias opiniones, errorésque concipiant.

Ph. Melanchton, Reſp. ad Clerum Con.

Regulam Doctrinæ ſequimur certam, SCRIPTA PROPHETARUM & APOSTOLORUM; Symbola Apoſtolicum, Nicænum, & S. Athanaſii; Sententias Synodorum veterum, quæ probantur, Nicenæ, Byzantinæ, Epheſinæ, Chalcedonenſis, & ſimilia purioris Eccleſiæ vetuſtæ Teſtimonia. Nec dubitamus hoc genus doctrinæ, quod profitentur Eccleſiæ noſtræ, verè eſſe Conſenſum Eccleſiæ Catholicæ.

Eccleſiæ Noſtræ habent evidens & firmum Teſtimonium Primæ Eccleſiæ, quod non dubito Omnium Poſteriorum judiciis

diciis opponere, qui veterem Doctrinam, veterésque Ritus multis Erroribus contaminârunt.

Mart. Chemnit. I. *Parte Exam. Conc. Trid. de Traditionib.*

Simplex veritas firmiter fundata, & sibi benè conscia nec reformidat, nec subterfugit vera antiquitatis Testimonia.

Nullum est dubium, Primitivam Ecclesiam accepisse ab Apostolis & viris Apostolicis non tantùm TEXTUM, ut loquimur, SCRIPTURÆ, verùm etiam legitimam & nativam Ejus Interpretationem.

Fatemur nos ab illis dissentire, qui fingunt Opiniones, quæ nulla habent Testimonia ullius Temporis in Ecclesia; Sentimus etiam nullum Dogma in Ecclesiâ Novum, & cum TOTA ANTIQUITATE pugnans recipiendum.

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CL. *Thomas* surnamed *Anglicus*. CLI. And *Thomas* of *Walden*, both *Englishmen*, follow S. *Jerom*'s accompt. CLII. *Paulus* the Bishop of *Burgos* in *Spain*, in his *Notes* printed with the *Gloss* upon the *Bible* continueth the same *Distinction* between the *Canonical*, and *Apocryphal Books*. CLIII. The *Council* of *Florence* urged against it. *Becanus* the Jesuit's extravagancy. CLIV. *A brief History* of that *Council* at *Florence*. *Schism* among divers *Popes*. *Decrees* of the *Council* of *Constance*, wherein *Three Popes* were deposed. A *Council* began at *Pavia* and ended at *Sienne*; whereof no *Acts* are extant, but that the *Clergy* was *deluded* in it, and another *Council* appointed at *Basil*, which, assoon as they began there to speak of *Reformation*, Proved formidable to the *Pope Eugenius* the fourth. His *Bull* sent forth to dissolve them. Which they resisted, deposing *that Pope*, and chusing *another*. CLV. The bleeding condition of the *Empire* and *Church* in the *East*. The *Turks* invade them. Seeking help from the *West*, the *Pope* (hoping to get them under his Dominion) inviteth them to a *Council* in *Italy*. They are likewise invited by the *Princes* of the *Empire* in *Germany*, and the *Council* at *Basil*. But the *Greeks* went to the *Pope*, who had made them large promises. CLVI. His *Council* translated from *Ferrara* to *Florence*. Disputations between the *Greek* and *Latin Church*. The *Greeks* at home in great peril to be over-run by the *Turks*. A *suddain Seeming-agreement* made in the *Council*: against which the *Bishop of Ephesus* protesteth in the name of the *Greek Church*. CLVII. The *Articles* of the *Pretended Union*. CLVIII. The *Legates* from the Patriarch of *Armenia*. The ending of the *Council*, and the departure of the *Greeks*. The *Instruction* said

said to be there given by the *Pope* to the *Armenians*, concerning the *Seven pretended Sacraments* and other *Rites* of the *Romish Church*, an improbable *Tale*. All this while *not a word* spoken there of the *Scripture Canon*. CLIX. Only *Caranza* (a *Spaniard* and Confessour to Queen *Mary* of *England*) in his *Epitome of the Councils* hath substituted a *Decree* to that purpose, which in the *Council* it self was never made. CLX. And this (forsooth) is the *Canon* of the pretended *General Council* at *Florence*, that is urged by *Becanus* and other *Romanists* against us. *Florence* no *Oecumenical Council*; condemned by the *Council of Basil*, then sitting: The *pretended Union* made there, renounced by the *Greeks* after their return home. CLXI. The Testimony of *Antoninus*, (who was present in that *Council*, afterward made Archbishop of the *place*, and not long since *Sainted* by the *Pope*,) for the common judgment of the *Latin Church* against the present *Romanists*. CLXII. The like ample Testimony given by *Alphonsus Tostatus*, the most renowned Man of his Age. The *Council* of *Trent* noted. CLXIII. The reading of the *Apocryphal Books* how far permitted. CLXIV. The Testimony of *Denys* the *Carthusian* (a great Man with *Pope Eugenius*,) that the *Church* doth not receive them to *prove* any *Article of Faith* by them.

CHAP. XVII.

The Testimony of the Ecclesiastical Writers in the Sixteenth Century. p. 193.

CLXV. The Testimony of *F. Ximenius* the Cardinal, and Archbishop of *Toledo*, together with *other Learned Men*, that set out the *Complutensian Bible*, expressly putting the *Apocryphal Books* out of the *Canon of Scripture*. CLXVI. The *Preface* before *Lyra*'s *Bible* Printed at *Basil*. CLXVII. *Picus* Count

Count of *Mirandula* adhereth firmly to S. *Jerom*, as to the *common voice* of the *Church*. *CLXVIII. Jac. Faber Stapulensis. CLXIX. Jod. Clichtoveus. CLXX. Lud. Vives. CLXXI. Georg. Venetus*, all witnesses for us. *CLXXII. Erasmus* (now in great reputation with all men, but the *Monks* that hated him,) His Testimony for the *Ancient Church*, and for his *own time*. Censured by many for other matters, but not for his judgment and belief in this particular. *CLXXIII.* Card. *Cajetan* the Oracle of Divines that then lived, His large and express Testimony for the *Article* of *Our Church*. His explication of S. *Aug.* and the *Council of Carthage*, reconciling them to S. *Jerom*, and the *Council of Laodicea*. Ten years before the *Council* began at *Trent*, *all this* went for good *Catholick Doctrin*, even at *Rome* itself. *Catherin* insulted over *Cajetan* as a *Dog* over a *dead Lyon*. No man wrote against him in his life time. *CLXXIV. Catherin* (who was the *first* that set forth the *New Canon*) reprehended and derided by his *own friend*, for opposing *Cajetan* and the *Church* herein. *CLXXV. Joh. Driedo* imployed to write against *Luther*, acknowledgeth the *Apocryphal Books* to be out of the *Scripture-Canon*. *CLXXVI.* So doth *Joh. Ferus. CLXXVII.* And the several *Translations* of the *Bible*, set forth by *Pagnin*, *Braciolus*, *Birkman*, *Rob. Stephen* and *Vatablus*. *CLXXVIII.* A *Recapitulation* of the former *Testimonies* in all the several *Parts* and *Churches* of *Christendom*.

CHAP. *XVIII.*

The new Decree of the Council at Trent against all the former Testimonies of the Universal Church. p. 204.

CLXXIX. Against *all these* a *few men* at *Trent* made a *Decree*, to controul the *whole Christian world*; And the *Pope*, when when he *Confirmed* this *Decree*, commanded it be held as a *necessary Article of Faith*, without which *No man might be Saved*. *CLXXX.* Whereby they have miserably rent the *Church* in pieces. *CLXXXI.* A *Brief History* of the *Calling*, *Assembling*, and *Proceedings*, in the *Council of Trent*. The *Reformation* of *Abuses* begun in *Luther*'s time. Pope *Leo* the Tenth, sendeth out his *Bull*, and commandeth that both *Luther* and *all* his *Adherents* (among whom were the *Duke of Saxony*, and divers *Princes* of the *Empire*,) should be driven out of their Countries. The Princes for the preventing of further Trouble and Schism, desire a *free* and *general Council* in some convenient place of *Germany*. But Pope *Leo* (to whom it was dreadful to hear of such a *Council*,) declined it, and presently died. *CLXXXII. Adrian the Sixth* his Successour promiseth *Reformation*, but lived not to do any thing in it. *CLXXXIII. Clement the Seventh* likewise, that followed him, studiously avoided the Calling of a Council, and died not long after. *CLXXXIV.* But the next Pope (*Paul the Third*,) upon certain conditions made with the Emperor, dondescended to have it called at *Mantua* in *Italy*. Which came to nothing; as did also a *Second Summons* that he made of it to *Vicenza*; and at last he sent forth his *Bull* of Indiction to have it held at TRENT by all *Bishops* and *Abbots* that were *Sworn* to his *Obedience*. *CLXXXV.* Publick *Protestations* set forth against it. *CXXXVI.* The *Council* deferr'd. *CLXXXVII.* The *League* between the *Emperor* and the *King of England*; at which the *Pope* stormeth. *CLXXXVIII.* The *Emperor* and the *French King* agree to *reform* the *Court of Rome*, and to restore the *Church* to her *ancient Purity*; which made the *Pope* to begin and order the *Council* to his own best advantage. *CLXXXIX.* His *Instructions* to his *Legates*. *CXC.* His *Oecumenical Council* made up first with *Twenty*, and after with *Forty three Prelates*, *Titular Bishops*, and *Pensioners* to the *Pope*, sent to increase the *Number*. *CXCI.* The first four *Sessions*. Their *Anathema* added to their *Decree* for their *New Canon* of *Scripture*, *CXCII.* Against which

which many *learned men* pleaded there; but the *Voyces* of *Catherin's Faction* prevailed for it. *CXCIII.* The words of the *Decree* it self. *CXCIV.* For which they had no *Catholick Tradition, Council, Father, Schoolmen*, or ther *Ecclesiastical Writer* in former Ages. The small and inconsiderable *Number* of *men*, that now gave their *Voyces* to it. *CXCV.* The vanity of their *pretended Tradition* for it. *CXCVI.* The difference between *Them*, and S. *Augustin*. The *Council of Carthage*, Pope *Innocent, Gelasius*, and *Eugenius*. The novelty of their *Accursed* ANATHEMA. *CXCVII.* For which they have nothing to plead. *CXCVIII.* The POPES NEW CREED; the *last Article* whereof *curseth* and *damneth those, whom GOD hath blessed.*

CHAP. *XIX.*

The Conclusion, and Summary of all the former Chapters p. 22.

CXCIX. A defence of the *Church of England*, and those that adhere to it, by the *ancient Church* of the *Old Testament*; by *Christ* and his *Apostles* in the *New*, and by all the *Fathers* and *Doctors* of the Church that followed. *All* which are condemned by the Decrees and *Anathema* of the later *Assembly at Trent*: which is *Cause* enough (if there were *no other*, as *many other* there be) to reject it.

CHAP. *XX.*

The Remainder. p. 223.

CC. The *Canonical* and undoubted *Scriptures* being our *Foundation*, we are to *believe* and *live* according to the *Rules* therein prescribed us. The *Golden Rule* of the *Church of England.*

A Scholastical History OF THE CANON OF THE HOLY SCRIPTURES.

OR,

The Certain and Indubitate Number of Canonical Books that belong thereunto.

CHAP. I.

THE PREFACE.

1. THE BOOKS OF SCRIPTURE are therefore called CANONICAL, because as they had their Prime and Sovereign AUTHORITY from GOD Himself, by whose divine *Will* and [a] *Inspiration* they were first written, and by whose blessed Providence they have been ever since preserved and delivered over to posterity, so have they been likewise received, and in all times acknowledged by his Church to be the Infallible Rule of our FAITH, and the PERFECT

a 2 Tim. 3. 16. *All Scripture is of divine Inspiration.*
2 Pet. 1. 21. *The Holy Men of God spake, as they were moved by the Holy Ghost.*
S. Luke 1. 70. *As he spake by the mouth of his holy Prophets.*

b 2 Tim. 3. 15. & 17. S. Joh. 20. 31. *Tertul.* adv. Hermog. c. 22. *Adoro Scripturæ plenitudinem.* Orig. Tract. 27. *in* Mat. *S. Scriptura Verissima REGULA in dogmatibus.* S. Chrysost. hom. 13, *in* 2 ad Tim. *Exquisita Omnium Rerum TRUTINA & REGULA.* S. Aug. lib. 2. contr. Donat. c. 6. *Divina STATERA.* Idem de doctr. Christ. lib. 2. c. 9. *In quibus inveniuntur illa omnia, quæ continent FIDEM, MORES que VIVENDI.* Idem de bono vid. c. 1. *Sacra Scriptura nostræ doctrinæ REGULAM figit.* Vinc. Lirin. Commonitor. c. 2. & 41. *CANON Scripturarum PERFECTUS est, sibique ad omnia satis supérque sufficit.* S. Athanasius, lib. cont. Idol. ad Mac. *Sacræ & Divinitus inspiratæ Scripturæ perse sufficiant ad veritatis Indicationem.*

SQUARE of our ACTIONS in all things that are any way needful for our Eternal Salvation.

II. Other BOOKS, What Honour soever they have heretofore had in the Church, or what is there still continued to them; yet if they cannot shew all these Marks and Characters upon them; 1. That they are of Supreme and Divine Authority; 2. That they were written by Men specially Acted and Inspired for that purpose by the Spirit of God: 3. That they were by the same Men and the same Authority delivered over for such to all Posterity: 4. That they have been Received for such by the Church of God in all Ages: and 5. That all Men are both to regulate their Faith, and to measure their Actions by them; as by the undoubted Witnesses of God's Infallible Truth, and Ordinances declared in them; if they want any of these peculiar and proper Notes of Difference, whereby the BOOKS of God are distinguished from the WRITINGS of MEN; Pious and Useful Books they may be in their Kind, but they shall want that Honour, which is specially reserved to the Dignity of SOVEREIGN and DIVINE SCRIPTURE, whereunto this Honour is due (saith *S. Aug.*) and to no other Writing besides, * *That whatsoever is there said is undoubtedly True, and ought most firmly to be believed, without any further* † *Question or disceptation about it*: which cannot be said of any other Writing that was ever yet Composed, and sent abroad into the World.

* S. Aug. epist. 19. ad S. Hieron. *Ego Solis eis* Scripturarum Libris, *qui jam* Canonici *appellantur, didici hunc timorem, honoremque deferre, ut nullum eorum Auctorem scribendo aliquid errasse firmissimè credam.* Rursus *Tantummodò* Scripturis Canonicis *hanc ingenuam debeo servitutem, quâ eas* SOLAS *ita sequar, ut conscriptores earum nihil in iis omninò errâsse, nihil fallaciter posuisse non dubitem.* † Idem de Bapt. contr. Donatistas, lib. 2. cap. 3. *Quis nesciat* Sanctam Scripturam Canonicam *tam Veteris quàm Novi Testamenti certis suis Terminis contineri, Eamq; omnibus Literis ita præponi, ut de illa omninò dubitari, & disceptari non possit, utrum verum vel rectum sit, quicquid in ea scriptum esse constiterit?*

III. The

III. The BOOKS that make up the BODY and Structure of this CANONICAL Scripture are divided into the OLD and NEW TESTAMENT. For the coming of our SAVIOUR into the World divides the whole Age of the World into Two Parts; One that went before his Coming, and Another that began a New Accompt of Time with it. In the first He was Expected, and in the second he was Exhibited. The BOOKS therefore of the OLD TESTAMENT belong all to the Former Part, wherein he was Promised and set forth by *Moses* and the *Prophets*; The BOOKS of the NEW appertain all to the Latter, wherein the Truth and Perfection of all that the Prophets had said of him before, is clearly Declared by his own blessed *Evangelists* and *Apostles*, with whom the CANON of the SCRIPTURES ended. And no BOOK, which cannot be referred to One of these Classes, may be said to be any Part of the Divine and Authentick Rule of Religion, that the Sons of Men received by Revelation from the Spirit of God.

IV. For of all the Law and the Prophets, which delivered the Holy Oracles to us, *Malachi* was the last; by whose [a] Prophecy ending at *St. John* the *Baptist* under the Title and Type of *Elias*, there is a manifest Combination of the *Old* and *New* Testament together: the *Ending* of that last Prophecy being set forth and declared by St. *Mark* [b], to be the *Beginning* of the Gospel; whereunto CHRIST himself also gave his own Testimony, and said, *That ALL the Prophets and the Law prophesied until John*; which is as much to say, as that after the prophecy made of Him, there came no other Prophets between them. For where *Malachi* ends the *Old* Testament, all the *Evangelists* [d] begin the *New*.

a Mal. 3. 1. & 4. 5.
b S. Mark. 1. 1, 2. *The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophet. Behold I send my Messenger before thy face, &c.*
c S. Matth. 11. 13. S. Luke 16. 16.
d S. Matth. 3. 1. S. Mark 1. 1. S. Luke 1. 5. S. John 1. 6.
d *Hinc* Coro Jansen. in Ecclus. 48 2 *Malachias de Johanne Baptista aperte vaticinatus est. Observandum itaque, quod novissima omnium prophetiarum, quæ in Canone apud Hebræos habentur, verba sunt de Johanne Baptista; post quem promissum nulla extat Prophetia scripta ab aliquo Propheta, qui Canonicus habeatur, quousque ille promissus veniret; à quo incipit Scriptura N. Test ut hinc intelligere liceat mirabilem Connexionem Scripturæ N. T. cum Prophetis.*

V. And

V. And the NEW Testament was likewise closed up and finished by St. *John* the *Apostle*; who, to exclude all Writers that should come after him, from having any part or fellowship in the Divine CANON of SCRIPTURE, setteth this Seal upon his Book, wherewith the whole body of the BIBLE is now concluded; [e] *That if any man shall* add *unto these Things, God shall* ADD *the Plagues unto him, that are written in this Book,&c.* [f] For to that which is Perfect nothing may be Added, nor nothing Taken away from it.

VI. Those BOOKS therefore which were thus delivered to Gods Church at first, as his undoubted Word and Verity, whereby all points of Faith and Religion are for ever to be ordered, ought still to be Retained, and no more to be Added to them in either of these Two Testaments.

VII. And to know exactly what the True NUMBER and NAMES of those BOOKS are, which belong to them Both, there is no safer Course to be taken, then herein to follow *the Publick Voice*, and *the Universal Testimony* of the same Church; which from hand to hand receiving those BOOKS into the Divine and Authentick CANON of SCRIPTURE, hath brought them down from the Times of MOSES and the PROPHETS to the Time of CHRIST and his APOSTLES, and so from their Time to ours successively in all Ages.

VIII. For though there be many *Internal Testimonies* belonging to the Holy Scriptures, whereby we may be sufficiently assured, that they are the *True and lively* [g] *Oracles of God*, (such as be, The Height and Majesty of the Things there delivered above all other Conceptions and Writings in the World; The perpetual Analogy and Conformity of all the several parts therein contained, one with another; The Greatness and Dignity of those prophecies which be there

e Revel. 22. 18.

f *Observatio* Tostati quæst. 1. in 4. Deut. *Perfecto nec addi potest, nec auferri debet. Sic Apocalyp. cap. ult. quia tota Revelationum series claudebatur, dicitur, si quis apposuerit ad hæc, apponet Deus super illum plagas, &c.*

g *Rom.* 3. 2.

there fore-told; and the Truth or Certainty of them all, which be there fulfilled; together with the Divine power and providence, that hath confirmed and preserved them to all posterity; besides the [h] Spiritual Force and Efficacy, (which is never there wanting unto them that do not wilfully resist it) to move and induce us unto a most certain and firm Belief of them;) Yet for the particular and just *Number of such Books*, whether they be More or Less, then either *some Private Persons*, or some *One Particular Church* of late, have been pleased to make them, We have no better nor other *External Rule* or *Testimony* herein to guide us, then the [i] Constant Voice of the *Catholick and Universal Church*, as it hath been delivered to us upon *Record* from one Generation to another.

h S. Chrysost. Orat. 24. in Genes. *Divinam benignam [illegible]mus. Et ubi viderit nos sollicitos esse, & magnum desiderium ad DIVINA ORACULA intelligenda ostendere, non permittit nos aliâ re indigere, sed statim illustrat mentem nostram, & illuminationes suas largitur, quibus inspectio ejus prædicta sit, [illegible] SALUTAREM DOCTRINAM menti nostræ inserit.*

i Tertul de præscript. cap. 36. *Age jam qui voles curiositatem utilius exercere in negotio salutis tuæ. Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedræ Apostolorum suis locis præsidentur, apud quas IPSÆ AUTHENTICÆ LITERÆ recitantur*—— S. Aug. lib. 28. contra Faustum cap. 2 *Nos iis LIBRIS fidem accommodare debemus, quos Ecclesia ab ipso Christo inchoata, & per Apostolos provecta certâ Successionum serie usque ad hæc tempora, toto terrarum orbe dilatata, ab initio traditos & conservatos agnoscit, atque approbat.* Whitak. de S. Scriptur. q. 3. cap. 2. *Ecclesiæ munus est, non tantùm ut Testis & Custos sit SCRIPTURARUM & Genuinas à non genuinis discernat, sed etiam eas divulget, & proponat.*

IX. Concerning the BOOKS that belong to the NEW TESTAMENT, there is not any difference between Us and Other Churches, about them. For though some *few Particular* and *Private persons* have both of late and heretofore, either out of their Errour rejected or out of their curiosity (more then besitted them) debated, the Canonical Authority of the *Epistle of S. Paul to the Hebrews, the Epistle of S. James, the 2d Epistle of S. Peter, the 2d and 3d of S. John, the Epistle of S. Jude,* and *the Apocalyps*, besides some other *lesser parts of the Gospels*; Yet can it never be shewed, that any *entire Church*, nor that any *National or Provincial Council*, nor that any Multitude of Men in their *Confessions* or *Catechisms*, or other *such Publick Writings*

Writings have rejected them, or made any doubt of them at all. Indeed *Luther*, and some *Certain Men* that lived with him in *Germany*, (no great number, nor Party of them,) were other whiles of that mind, that the *Epistle of S. James, &c.* might be called into question, whether they were *Canonical*, or no; but afterwards they amended their Judgment, and persisted no longer in that Error, wherein some others of the Latin Church (but never any considerable Number or Eminent Persons there,) had been invovl'd before them. And at this day all the Churches of Christendom are at one accord for the BOOKS of the NEW TESTAMENT.

X. But for the OLD TESTAMENT they are not so. For herein [k] the *Canon* of the *Council at Trent* hath made the *Roman Church* to differ both from *itself*, (considered as it was in former Ages,) and from *all other Churches* besides, by adding to the Old CANON (strictly and properly so taken,) Six intire Books which were never in it before, that is to say, *Tobit*, *Ecclesiasticus*, *Wisdom*, *Judith*, the *first*, and *the second of the Maccabees*, together with certain other Pieces of *Baruch*, *Esther*, and *Daniel*; all which before the time of this *New Council* (where the Pope and his Partizans, both in this and in many other Divine matters besides, took a most enormous liberty to define what they pleas'd) were wont to be sever'd, even among themselves, from the *True Canonical Scriptures*. To the Body whereof they have now not only annexed them, and made the One to be of [l] *Equal Authority* with the Other, but they have likewise added this above all, [m] *That whosoever shall not Receive them, as they do, and Believe them to be as good Canonical Scripture as the Rest*, (that is, all equally inspir'd by GOD, and delivered over to his Church for *such*, ever since they were first written,) *must undergo the Curse*

k Conc. Trident. Sess. 4.

l *Omnes Libros, &c. pari pietatis affectu ac reverentiâ suscipit, & venerantur.* Ibid.

m *Si quis autem libros ipsos integros cum omnibus suis partibus, &c. pro Canonicis non suscepit.* Ibid.

Curse [a] *of their* unhallowed *Sentence, and be made incapable of Eternal Salvation.* The Capacity and assured Hope whereof, though (thanks be to God,) it never was, nor ever will be in their Power to take from us, yet have they laid their most unchristian *Anathema* upon all other Churches and Persons of the World, and excluded them from *all* [b] *Possibility of being saved*, unless their *New Decree* in this particular, and the Pope's *New Creed* in this and *many other* particulars (as unsound and as false, as *this*,) be first Received and Believed for the *True Articles of our Christian Faith.*

a *Anathema sit.* Ibid

b *Hanc veram, & Catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST, Spontè profiteor, &c. Omnia à TRIDENTINA SYNODO tradita & definita indubitanter recipio; Damnata ego pariter damno & anathematizo, idem spondeo, voveo, ac juro. Sic me DEUS adjuvet, & Sancta Ejus EVANGELIA.* Ibid. in Bulla Pii P. IV. super Forma Juramenti Professionis Fidei.

XI. By which their unsufferable and inexcusable Determination *in that Council*, they have given the World sufficient cause to reject the Council, if there were no other Reasons to be brought against it (as many and very many other there be) but this alone; That herein against the Common Faith, and the *Catholick CANON* of the Church of GOD, they have gone about to bind all Mens Consciences to *Theirs* and given no more Faith or Reverence to the True and infallible SCRIPTURES of GOD, then they do to other Additional Books and Writings of MEN.

XII. For the whole Current of Antiquity runs against them. And the Universal Church of Christ, as well under the OLD as the NEW Testament, did never so Receive those BOOKS, which are now by us termed APOCRYPHAL; nor ever acknowledged them to be of the same Order, Authority, or Reverence with the Rest, which both they and we, call strictly and properly CANONICAL.

XIII. In

XIII. In Proof whereof, We shall here recite the *Testimony of the Church* in every Age concerning the CANON of the OLD TESTAMENT, and the BOOKS that belong thereunto.

XIV. Where the question will not be, 1. Whether those *Apocryphal Books* either have been heretofore, or may still *be read in the Church*, for the better Instruction and Edifying of the people in many good Precepts of Life: 2. Nor whether they may be joyn'd together in one *Common Volume* with the Bible, and comprehended under the general Name of *Holy Scripture*, as that Name is largely and improperly taken: 3. Nor whether the Moral Rules, and profitable Histories or Examples therein contained, may be set forth and cited in a Sermon or other Treatise of Religion: 4. Nor whether the Ancient Fathers thought these Books (at least many Passages in them) worthy of their particular consideration both for the Elucidation of divers places in the Old Testament, and for the better inabling of them to get a more perfect understanding of the Ecclesiastical Story: 5. Nor yet, whether in the very Articles of Faith, some certain Sayings that are found in those Books, (agreeable herein to the others that are Canonical,) may not be brought for the more abundant Explaining and Clearing of them. For all this we grant. And to all these purposes there may be good use made of an Apocryphal Book. But the *Question* only is, Whether *all* or *any* of those Books be purely, positively, and simply *Divine Scripture*, or to All purposes, and in All Senses *Sacred and Canonical*, so as that they may be said, (or were ever so accounted) to be of the same *Final and sovereign Authority* with the Rest, for the *establishing & determining* of any *Matter of Faith*, or *Controversie in Religion*, no less then the *True and undoubted Canonical Books of Scripture* themselves.

XV. And

XV. And in this Sence what BOOKS were Antiently Received into the CANON, and what were not, we are to enquire in order. Of Them first, whom it *first* concern'd to know them *Perfectly*; and then of Others that Received the *just Number* of them, and so delivered them over to Posterity. For thus doth every Nation take knowledge of their own peculiar Laws and Histories that belong unto them; of which, as there is no better assurance to be had then from the Records of those times, wherein they were first enrolled, and the joynt Testimony of those Persons, who then lived upon the place; So in our present Case, They that were the neareſt, both in regard of Time and Place, to the first writing and delivering of those BOOKS, which GOD then committed to the Custody and Care of his Church, ought certainly before all others to be of most Credit with us in giving *their Testimony* unto them.

XVI. To make it therefore undeniably appear, That the Church of *England*, together with all Other Reformed and Christian Churches abroad, are better Observers of this SCRIPTURE-CANON, then the Church of *Rome* now is: 1. We are first to enquire of the Ancient Judaical Church, which received the CANONICAL BOOKS of the OLD TESTAMENT from MOSES and THE PROPHETS. 2. And then of the Christian Church, which Received the BOOKS both of the OLD TESTAMENT and the NEW from CHRIST and his Holy APOSTLES. For the ORACLES under the OLD TESTAMENT had their Period with The PROPHETS; and under the NEW spake no more after the Time of CHRISTS DISCIPLES. And what Writing soever it be, that hath not first been Received and Delivered by them, as properly belonging to the undoubted CANON of DIVINE

SCRIPTURE, cannot either by any Tract of Time, or by all the power under Heaven, be made CANONICAL; which is so great and so irrefragable a Truth, that Cardinal *Bellarmine* himself is forced to [a]Confess it, even in his greatest heat and opposition against us. Nor can his Evasion here serve him to any purpose; to say, That though the Church may not at her own pleasure *Make* a BOOK Canonical, which was not so before; Yet by vertue of some Ancient Testimonies she may *Declare* it to be Canonical, (as the Church of *Rome* hath lately done,) for all after-Ages to Receive it. For, as it shall appear by this following Discourse, that those *Ancient Testimonies* are but pretended, and that none can clearly be produced to that purpose, they being made, both by him and others, to speak that which they never meant; So, if any such might be brought, yet would they stand him (or the Church of *Rome*) in no stead at all, for the Addition of any New BOOKS to the OLD TESTAMENT, (which are the Books now only in controversie;) For, having [b] formerly acknowledged, as he doth often [c] after, that the Church of the Jews had no such BOOKS in their BIBLE, that is, neither more nor less then we have in Ours, (wherein he sayes very true,) all the Testimonies that he can pretend to bring against it, will be brought against the Truth and himself both; there being no subsequent Ages able to give good Testimony to a thing which never was, or to say, they received from the Jews such BOOKS as the Jews never had, nor Received themselves. For then should they Testifie that, which were altogether False.

[a] Lib. 1. De ver. Dei, c. 10. Sect. Itaq; Fatemur Ecclesiam NULLO MODO posse facere Librum CANONICUM de NON CANONICO, nec contra.

[b] Ibid. in Princ. Omnes Libros quos Protestantes non recipiunt, etiam Hebræi non admittunt, & Sect. ad locum.

[c] Ibid. Sect. Jam hæc, & Sect. Respondent & cap. 14. Sect. 1.

CHAP.

CHAP. II.

The Testimony of the Ancient Judaical Church.

XVII. THe Honour and Priviledge, which the [d] *Posterity of Jacob* sometimes had above all the World besides, was to be that peculiar People of GOD, to whom he was pleased *to make his Laws and his Scriptures known*; Nor was there then any other *Church* but *Theirs*, or any other [e] *Oracles of God*, then *what were committed to them*. For they had *All* [f] that were then Extant; and all written in their *own Language*.

[d] Psal. 147. 19 *Verba sua declaravit Jacobo, præcepta atq; statuta Israeli; non sic fecit omni Nationi.*

[e] Rom. 3. 2. *Quibus credita sunt Eloquia Dei.* [f] S. Aug. in Psal. 40. *Profer antur Codices Judæorum; apud ipsos sunt Lex & Prophetæ, in quibus Christus prædicatus est.* Et in Psal. 56. *OMNES ipsos Libros habent Judæi.*

XVIII. These they divided into *Three several Classes.* Whereof the First comprehended THE FIVE BOOKS of MOSES; the Second ALL THE PROPHETS; and the Third THOSE WRITINGS which they called [g] The *Chethubim*, or BOOKS that were written by the Holy Men of GOD, who were not so properly to be Rank'd among the Prophets: From whom both the *Five Books of Moses*, and these *Chethubim* were distinguished, because howsoever they were all written by the same Prophetical Spirit and Instinct, which the *Books of the Prophets* were; yet *Moses* having been their special Law-giver, and the *Writers of these Other Books* having had no Publick Mission or Office of *Prophets*, (for some of them were *Kings*, and others were *great and potent Persons* in their Times) they gave either of them a *Peculiar Class* by themselves.

[g] The Greeks called them Ἁγιόγραφα.

 XIX. In

XIX. In this Division as they reckoned *Five Books* in the first Class, so in the Second they connted *Eight*, and in the Third *Nine*; [h] *Two and twenty* in all; in Number equal to the [i] Letters of their *Alphabet*, and as fully comprehending all that was then needful to be known and Believed, as the Number of their Letters did all that was requisite to be said or written. And hereof after this manner they made their Enumeration.

h S. Hieronym. in Prologo Galeato. *Fiunt pariter veteris Legis Libri XXII.* (i.) *Mosis Quinque, & Prophetarum Octo, Hagiographorum Novem.* *i* Sixt. Senensis li. 1. p. 2. *ut quemadmodum apud Hebræos XXII Literæ, quibus Omnia quæ dici scribique possunt, comprehenduntur; ità XXII Volumina sint, quibus continentur Omnia, quæ de Divinis Rebus sciri & enunciari queant.*

The Books of *Moses*	*Genesis.* *Exodus.* *Leviticus.* *Numbers.* *Deuteronomy.*	V.
Four Books of the former Prophets.	*Joshuah.* *Judges* & † *Ruth.* *Samuel* 1. & * 2. *Kings* 1. & * 2.	IV.
Four Books of the later Prophets.	*Esay.* *Jeremy* and his ‖ *Lamentations.* *Ezechiel.* *a* The Book of the XII lesser Prophets.	VIII. IV.
And the Rest of the Holy Writers.	King *David's Psalter.* King *Solomon's Proverbs.* His Book of the *Preacher.* His *Song* of *Songs.* The Book of *Job.* The Book of *Daniel.* The B. of *Ezra* and † *Nehemia.* The Book of *Esther.* The B. of * *Chronicles* 1. and 2.	IX.
		XXII.

† Which was put as an Appendix to the *Judges.*
* The Hebrews counted them but *one Book* apiece.

‖ Counted but for *one Book.*

a Which were all put into *One*, and called the *Book of the Prophets.* Acts 7. 42.

† The Jews reckoned them both together for *One.*
* And these two went with them but for *One Book.*

Which last *Book of the Chronicles*, containing the Sum of all their former Histories, and reaching from the Creation of the World to their return from *Babylon*, is a perfect [a] *Epitome of all the Old Testament*, and therefore not unfitly so placed by them, as that it concluded and closed up their whole BIBLE.

a S. Hier. Epist. ad Paulin. *Liber Chronicorum est Instrumenti veteris Epitome.*

XX. Other *Divisions* of these Books were [b] afterwards made, and the *Order* of them was somewhat altered, (as in divers respects they may well be,) but The BOOKS were still the *Same*; and as the *Number* of them was never augmented, during the Time of the Old Testament, so there were no *Additional Pieces* brought in, or set to any of them at all.

b Vide Pag. 15 num. XXIV.

XXI. It is generally Received, That after the Return of the Jews from their Captivity in *Babylon*, all the BOOKS of the SCRIPTURE having been Revised by *Ezra*, [c] (then their Priest and their Leader,) who [d] digested them likewise into those several Classes before rehearsed, were by him, and the prophets of GOD that lived with him, Consigned and delivered over to all posterity: But this is sure, That after his Age, and the time of the Prophet *Malachi*, (who was *One* among [e] those that prophesied in that time,) there were no more *Prophets* heard of among the Jews till the time of S. *John the Baptist*, and therefore no more prophetical and Divine SCRIPTURES between them.

c Neh. 8. 1. 3. & 9. S. Hier. contra Helv. c. 1. Theodoret Præfat. in Psal. *d* Hilarius Prologo in Psalmos. *Quos* (ait) *Esdras in volumen unum collegit & retulit.* Isidorus Orig. lib. 6. cap. 1. *Hebræi v. Testam. Esdrâ Auctore, juxta Numerum Literarum suarum XXII Libris accipiunt, dividentes eos in Tres Ordines Legis Scilicet, & Prophetarum, & Hagiographorum.* Genebr. Chr. p. 183. & 251. *Ezras autor fuit divisionis Libr. Sacr. Legis in Quinq. Prophet. in Octo. Hagiogr. in Novem.* *e* *Haggai*, and *Zachary* were two other. *f* Vide pag. 2 suprà. *Item*, Genebr. Chron. ad an. m. 36 40. *Secundum Templum carebat Spiritu, sive afflatu Sancto, qui Prophetas olim corripiebat. Nam à Malachia ad Johannem Christi Baptistam nulli Prophetæ extitère.* Item, Jansenium ad cap. 48. Eccl. *Post promissam Johannem Bapt. in Prophetia Malachiæ, nulla exiat Prophetia scripta ab aliquo Propheta, qui Canonicus habetur, quousque ille promissus veniret, à quo incipit N. Test.*

XXII. The

XXII. The BOOKS then of the OLD TESTAMENT, such and so many as they were after the Captivity of *Babylon*, in the time of *Esdras*, the same and so many being, accurately preserved by the *Jews*, and continuing among them unto the Time of our *Blessed Saviour* (as they do likewise still unto this very Day,) without any Addition, Imminution, or Alteration, descended to the *Christians*.

XXIII. That which is here pretended by [g] *Genebrard*, That besides this *First* CANON of SCRIPTURE made in the time of *Esdras*, there was Another made in the Time of *Eleazar* the High Priest, by a Council then assembled at *Jerusalem*, when they sent their LXXII. Interpreters to *Ptolomy* King of *Egypt* for the Translating of their *Hebrew* Bible into *Greek*, in which council they Canoniz'd the Books of *Tobit*, *Ecclesiasticus* and *some* [h] *others*: Moreover, That besides this *Second* CANON, there was also [i] a *Third* established, by a Council there assembled in the time of *Sammai* and *Hillel*, wherein they Canonized the Books of the *Maccabees*; All this, is but a Device and an Imagination of his own Head only; For other Proof of what he saith in this Cause hath he None, either out of * *Epiphanius* for *Tobit*, or out of * *Josephus* for the Book of *Ecclesiasticus*; as will hereafter clearly appear. Nor indeed is there any probability or likelyhood in it at all, when all the World knows that the Jews (who have alwayes been both religious and [l] superstitious observers of their Fathers Traditions,) never yet admitted, never

g Chronogr. lib. 2. pag. 190. col. 2. *Synodus Hierosol. &c. in qua videtur editus Secundus Hebræorum Canon. Nam præter XXII Libros Sacros, alii in Egyptum delati sunt, ut Tobiæ, &c.* And pag. 284. col. 1. who is herein followed by *Maldonate*, De Sacram. Pœnit. q. de purg. p. 145. And by *Serarius* in Maccab. proleg. 3. h *Baruch* and *Judith* at the least. Id. Genebr. p. 284. i Idem. pag. 197. *Ubi confirmati Libri Judith, Tobiæ, &c. ubi & Libri Maccabæorum videntur inter Sacros primum relati. Et Tertius Hebræorum Canon conditus.* * Both cited for this purpose by *Genebr.* pag. 190. k Pag. 23. & pag. 103. & pag. 168. num. 80. l *Qui sua sic amant, ut nulla gens in[illegible].* Erasmus in 1 Tim. 1.

acknow-

acknowleded, nor never heard of any such *Second* or *Third Canon of Scripture* among them; having most exactly kept themselves to *The First*, as it was consigned and delivered to them by the *Prophets*. Which is so fully attested not only by the Modern and Ancient Jews, but confirmed likewise by the Greek and Latin Fathers of the Church, as it is most an end so freely acknowledged by the Writers in the Roman Church it self, that it would be too importune and superfluous a labor to recite here all their Dispositions to this purpose.

XXIV. It will be enough to produce only the Testimony of *Josephus* who lived in the time of the Apostles, and wrote the Antiquities of the Jews (of whom he was one himself) in a most exact and diligent manner. His Testimony is so great in this matter, that it is repeated by [a] *Eusebius* and put into his *Ecclesiastical History* full at length; being to this effect which followeth. "[b] That the Judaical Church had only XXII BOOKS of SCRIPTURE, which 'might justly challenge Credit and Belief 'among them. Whereof FIVE were the 'BOOKS of MOSES, containing little less 'then 3000 years; and THIRTEEN the 'BOOKS of the PROPHETS, wherein they 'wrote the ACTS of their Times from the 'Death of *Moses* to the Reign of *Artaxerxes* King of *Persia*: and FOUR more, 'containing both Hymns of God, and Ad'monitions to Men for the amendment of 'their Lives. But from the time of *Artax*-

"*erxes*,

a Eusеb. Hist. Eccl. lib. 3. c. 9. alias 10.

b Josephus lib. 1. contra Apionem. Ἔστι γὰρ ἡμῖν δύο μόνα πρὸς τοῖς εἴκοσι βιβλία, &c. *Sunt nobis duo tantum et viginti libri, totius temporis descriptionem continentes, quibus merito fides habetur. Horum quinque Mosis sunt, qui & leges continent, & humani generis propagationem, & ad mortem usque illius extenduntur. Tempus hoc tribus Annorum millibus paulo minus est. A morte vero Mosis usque ad Regnum Artaxerxis, qui post Xerxem Persarum Rex fuit, PROPHETÆ Mosi posteriores suorum Temporum Res gestas TREDECIM LIBRIS complexi sunt.* (* These are the Books of Joshua, Judges and Ruth, Samuel, Kings, Esay, Jeremy and Lamentations, Ezechiel, the XII Prophets, Daniel, Job, Ezras and Nehemias, Esther, and the Chronicles.) *Reliqui QUATUOR Hymnos ad Deum, & Admonitiones ad corrigendam hominum vitam continent.* (These be K. *David's* Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon.) *Ab Artaxerxe autem ad nostra usque tempora sunt quidem quædam SCRIPTA, non tamen ita fide digna sunt PRÆCEDENTIBUS, quia non fuit certa PROPHETARUM SUCCESSIO.* (*) All these so counted by *Grotius* himself l. 1. de V.D. c. 7. unless it be *Job* and *Esther*, of which see hereafter, Parag. 36.

'*erxes*, that though *certain Books* had been written, 'yet they deserved not the same Credit and Belief, 'which the *Former* had; because there was no Cer-'tain Succession of PROPHETS among them. In 'the mean while what Belief they had of THE 'TRUE SCRIPTURES, which they only acknow-'ledged, and how Faithful they were towards them, '' was from hence most manifest, That though they '' were WRITTEN SO LONG TIME BEFORE, 'yet durst NEVER ANY MAN PRESUME either 'to ADD, or Diminish, or Alter ought at All in 'them: it being a *Maxime* ingrafted into every one 'of that Nation from their youth, and in a manner 'born with them, To hold these WRITINGS for 'THE ORACLES of GOD, and remaining con-'stant to them, if need were, willingly to Dye for 'them.

[c] Idem Ib. *Res ipsa verò ostendit, quantam nos SCRIPTURIS NOSTRIS Fidem habeamus. Quum enim TANTUM INTEREA ÆVI SIT ELAPSUM, NEMO tamen ILLIS vel ADJICERE QUIDQUAM, vel Adimere, vel Mutare ausus est. Nempe Omnibus Judæis ab ineunte ætate inditum, & quasi innatum est, hæc DEI DOGMATA existimare, inque Illis Permanere, & pro Illis cupidè, si necesse sit, mori.*

Agreeable whereunto we have the Testimony also of *Philo*, who lived in the same Age with *Josephus*, [d] 'That the Jews would rather have suffered a 'Thousand deaths, then that any thing should be 'Once altered in all the Divine Laws and Statutes 'of their Nation.

[d] Philo Judæus apud Euseb. de præpar. Evangel. lib. 8. *Ne unicam quidem in his voculam immutarunt: quin imò malint Millies mori, quàm Legibus illis & Statutis quidquam derogare.*

XXV. It is therefore but a vain and groundless Assertion of Them, who say here, That the *Other Books*, now in Controversie, were *Once* Received into the CANON by the Jews that lived *before Christ*'s time, but that they were from *that* time *after* rejected by their Followers; which is *Cardinal Perron*'s Conceit in his [a] Reply to *King James*. For first there is no

[a] Pag. 442.

no Author to be produc'd (unless it be out of *Genebrard*'s dreaming [b] *Videtur*,) by whom it may appear, that ever they had any such *Canon* among them. Secondly, had there been any such, they were too tenacious of their Laws, and Traditions of their Elders, so suddenly to have parted with it. Thirdly, to what purpose should they have done it? or what should they have gain'd by it? Some suspicion there might be indeed, that they would have been content to abolish *those Scriptures* that prophesyed of the Coming of *Christ* into the World, at the same time when they rejected him; but in *these Additions of Scripture*, there are no such Prophecies at all. If the Jews would have mutilated any Books that herein made against them, they would rather have rejected *Esay*, and *Daniel*, then *Tobit* and *Judith*. In *One* [c] *Psalm of David*, in *One* [d] *Chapter* of *Esay* there is more said concerning *our Saviour*, against the *Jews* then in *all these controverted Books* put together: and it cannot be well imagined, that they would reject *these Books*, which did them no hurt, and retain *those*, which made most against them, but that the *One* was *True Scripture*, which they durst not reject, and the *Other* was *none*, which they had never received. For Fourthly, had *these Other* ever been Parts of the *Canonical Scriptures*, it had been a wicked *Sacrilege* in the Jews to reject them: and *Christ*, that so often and so sharply reprehended these Men for taking away the True *Sense of the Scriptures*, would he not much more have condemned them, and laid so great a Crime to their charge, if they had taken likewise away any *Parts* (or *whole Books*) of the *Scriptures themselves*? but in that neither *He* nor his *Apostles* ever accused them of any *such Sacrilege*, it is as good as a clear Evidence to us, that they never committed it. Fifthly, and Lastly, in what Language were they first written?

[b] Supra num. 23. vide nu. 80.

[c] Psal. 22.

[d] Chap. 53.

ten? For all the *Canonical Books* of the Old Testament were originally written in *Hebrew*, (except a few parts only of *Daniel* and *Ezras*, written in the *Chaldee Dialect*, whereunto the Jews during the time of their Captivity in Babylon had been accustomed,) but *these Other* Books were all confessedly first written in the *Greek* Tongue, which was for the use of the *Helenists* or *Dispersed Jews* abroad, and not for them that dwelt at *Jerusalem*, or in *Palestine* at home where it was but little understood: and where those Books were so far from being Received into their *Scriptures*, that they were never publickly read, or admitted into their *Synagogues*.

XXVI. What therefore was not *Canonical* to Them, cannot be, as any part of the Old Testament, *Canonical* to us. For it implyes a Contradiction, That a Book should be *Canonical* under the Old Testament, and yet under that Testament should never be taken into the *Canon*, nor numbred among those Books, that were then only Receiv'd and Believ'd to be *Canonical*; of which Nature and Account these *controverted Books* must have truely been, or else, it is not the *Vote* of a few Persons in the Council of *Trent*, nor of all the World besides, that will ever make them to have been so, while the World stands. *Votes* may do much, but *Votes* shall never make that to *have been*, which never *was*, nor any thing to be a *Truth*, which Men know to be *False*. The Truth is, that the *Judaical Church* never had more then *XXII Books of Scripture*, strictly and properly so taken, as is clear by the *Former Testimonies*, and therefore the *Christian Church* which was to follow, and own the *same Scriptures* which they did, as being left to their charge and custody by MOSES and THE PROPHETS, neither might, nor did Receive *any other* from them.

XXVII. The

XXVII. The Exception which *Cardinal* [a] *Perron* here taketh against us for producing the Testimony of *Josephus*, wherein he says [b] The Book of Job is omitted, is a meer Divination and Fancy of his own. For from what words of all the Passage recited before out of *Josephus* may any Man collect, that he counted not the Book of JOB to be Canonical? or what other Book would the Cardinal have had added, to make up the Number of *Two and Twenty*? To alledge for his Proof, that in [c] All the Writings of *Josephus*, there is no Mention made of *Job's History*, is nothing to the purpose: For *Josephus* [d] proposing at himself, to write only *The Antiquities of the Jews*, and to defend [e] the Honour and Laws of his own Nation against *Apion*, had no occasion to write any thing concerning the History, or the Defence of Job at all, who was of another Country, and needed not any further mention here, then to be reckon'd by *his Book* among the [f] *Rest*, as a known and undoubted Part of the *Bible*.

a *Repliq. lib.* 1. *c.* 50.

b Pag. 438. *Au Catalogue de Josephe autheur Hebrieu, le Leure de JOB est obmis.*

c *Et en toutes les Antiquitez judaiques du mesme Josephe, il n' est faict aucune mention de l' historie de JOB.* Ibid.

d Proæm. Antiq. Judaic.

e Lib. contr. Apion.

f Of the Second Classe, pag. 12.

XXVIII. But *Gretser* the Jesuit hath not so much Reason as the Cardinal. For out of the XIII Books reckoned by *Josephus* in his *Second Classe* there, this [g] *Jesuite* excludeth the book of ESTHER, and giveth no Reason for it at all; but to make up the full number of XIII, counting *Esdras* for the XI, and *Job* for the XII, he runs round with a *vertigo*, and counteth *Esdras* over again, not remembring what he said before.

g Gretf. defens. lib. 1. De Verb. Dei. cap. 7.

XXIX. That which *Geneb.* [h] and the *Cardinal*, (besides some others,) pretend here to object ont of *Josephus* against himself, for the Canonizing of the *Maccabees* and the Book of *Ecclesiasticus*, if the Greek Copies of *Josephus* be view'd, or the Translation followed that *Ruffinus* made of him, will appear to have but little strength of Reason in it. For first his Relation

h *Genebr.* Chron. l. 2. p. 190. 199. *Du Perron*, ubi sup. *Fruard.* not. in Arnob. & Seraponis conflict. l. 2. *Mald.* de Sacr. pœnit. pag. 146. *Serar. in* Maccab. prælog. 3.

tion concerning the *Maccabees* is a different Story from that *Epitome* which we have given us of *Jason* the *Cyrenian*; and Secondly the Book of *Ecclesiasticus* he citeth not at all; as we may learn from *Sigism. Gelenius*, who took pains to review the *version of Ruffinus*, and from *P. Pithæus*, (one of the most approved Writers for learning and judgment in all matters of this nature,) who gives his Censure of the Copie printed at *Basil* in the words here cited, at the * Margin. For the words of the *Son of Sirach* have very little or no agreement with the Discourse of *Josephus*; the *ONE* speaking hyperbolically of the [a] *Malice and wickedness of a Woman*, but the *Other* only of the [b] *inferiority and subjection to her Husband, whereunto* || *the Law of Moses had most justly obliged her*. Indeed χείρων (which is the word that *Josephus* useth) signifieth sometimes *More wicked, or worse*, and sometimes *Inferiour*; and this was it which deceived his Interpreter who took it in the first sense, when he should have taken it in the latter: For so the old Version of [b] *Ruffinus* took it, since whose time those words that now follow in *Josephus*, concerning [a] the *wickedness of a woman*, have been added to his Text by some bold and inconsiderate Transcriber of his Book, herein peradventure following some mistaken Reader or other, that to the word χείρων had noted the saying of *Ecclesiasticus* in his Margin, without any further regard had to the true intent and scope at which *Josephus* aimed.

* p. Pithæus in opusc. pag. 8. *Sanè quidem, quod apud Josephum lib. 2. contra Apionem in Exemplari edito Basileæ, ex Ecclesiastici cap. 42. in Mulieres dictum legimus, aliunde irrepsisse, præter Argumenti ipsius & Tractatûs rationem, vetustior Ruffini Interpretatio facit, ut extrà calumniæ suspicionem, facilè admittam.* a Ecclus. 42. 14. *Better is a Man that doth ill, then a Woman doing well.* b *Mulier autem (inquit) inferior est viro per omnia. Obedit igitur, &c.* in versione Ruffini lib. 2. Josephi contra Apion. * Genesis 3. 16. c. Καὶ ἡ πονηρία αὐτῆς ὑπὲρ ἀγαθοποιὸς γυναικός.

CHAP.

CHAP. III.

The Testimony of the first Christian and Apostolical Church.

XXX. IN the Writings of the *New Testament*, though we have no particular *Catalogue* given us of all the *Several Books* which belonged to the *OLD*, yet by the special Notes and Characters, that are *there* both by *Christ*, and his *Apostles*, set upon them, we may evidently distinguish them from all *other Books* whatsoever.

XXXI. And first the SCRIPTURES, that *Christ* recommended to his Disciples, related to the *former Partition* that had been made of them by the *Jews*, and were no other, then what were then found [a] *Written in the Law of Moses, in the Prophets, and in the Psalms*, (where the *Psalms* comprehended all the *Hagiographa*, and being the First and most Eminent Book among them, gave the *Denomination* to the Rest;) So that all those *Scriptures* which are not contained within this *Division*, and cannot be referr'd to One of these *Three Classes*, (as none of the *Controverted Scriptures* can be,) are by *Christ* himself excluded out of the CANON of the OLD TESTAMENT. For to *those Three* he [b] reduced ALL THE SCRIPTURES that were then Extant, or acknowledged by him. Which is likewise S. *Augustine*'s own Confession, and the true sense that he gives to this place in S. *Luke*, when for this very reason he excluded the *Maccabees*

a S. Luc. 24. ver. 27 44. 45. *Et exordiens à Moyse interpretabatur eis in OMNIBUS SCRIPTURIS, &c.*

b Ambr. Catharin. in opusc. de Script. Canonicis. Sixt. Senen. Biblioth. lib. 1. Sect. Particio 1. & Maldonat. *in 24. Lucæ, de all acknowledge it.*

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out of that *Division* * because *they had not the Testimony of Christ to be his witnesses*, and were neither *comprehended in the Books of the Law of Moses, nor in the Prophets, nor in the Psalms*; for these were ‖ *all the Canonical Scriptures*, that the OLD Church received upon *Divine Authority*.

* S. Aug. lib. 2. contra Gaud. c. 23. *Hanc quidem Scripturam, quæ appellatur Maccabæorum, non habent Judæi sicut Legem, & Prophetas, & Psalmos, QUIBUS Dominus Testimonium perhibet tanquam TESTIBUS SUIS.* ‖ Idem de unit. Eccl. cap. 16. *Demonstrent Ecclesiam suam in præscripto Legis, in Prophetarum prædictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUTHORITATIBUS.*

XXXII. Nor did the *Apostles* after *Christ* ever recommend any *other Scriptures*, of this nature, to us, then what were contained under *those Three Heads*. Whereof they give us these distinctive and proper *Characters*, by which we may know them; That [a] *they were written by Moses and the Prophets*; That *by* [b] *those Prophets God spake of Old time to our Fathers*; That *all their* [c] *Prophecies were sure and certain*; That [d] *not so much as one Word or Tittle of them should ever fail*; That [e] *all Scripture is of Divine Inspiration*; And That [f] *the Oracles of God were committed to the Jews*. None of all which Notes can be set upon the *Books* that are now controverted.

a Act. 24. 14. *Believing all things which are written in the Law and the Prophets.* Act. 26. 22. *Saying no other things then those which the Prophets and Moses did say.* Act. 28. 23. *To whom he expounded and testified the kingdom of God, perswading them concerning Jesus, both out of the Law of Moses, and out of the Prophets.* b. Heb. 1. 1. c. 2. Pet. 1. 19. d 1. Pet. 1. 25. e 2 Tim. 3. 16. f Rom. 3. 2.

XXXIII. Then, in all the *New Testament* we find not any one Passage of the *Apocryphal Books* to have been [g] alledged either by *Christ* or his *Apostles* for the Confirmation of their Doctrine, no Examples produced from them, no advertisement given, no mention made of them (more then of *other Foreign Writings*) at all. Which is an evident Sign, That what account so ever they had them in besides, yet they never held them to be of the same *Equal and Divine*

g *Index Testimoniorum à Christo & Apost. in N. Testamento citatorum ex veteri. In fine Bibliorum vulg. edit. Sixti 5. & Clem. 8. pp. jussu recognit. Venet.* 1616. And remarkable it is, that in this Index there is never a Testimony set down out of the Apocryphal Books.

vine Authority with the *Prophetical and Canonical Scriptures* themselves; whereof, (over and above the high and venerable *Characters* that they give of them in general) they mention not much fewer then *Three Hundred passages* in particular.

XXXIV. Lastly besides the Common Voice of the *Ancient Fathers*, (whom we shall [a] hereafter produce to this purpose,) we have the Acknowledgement of sundry the *chief Writers* even among them of the *Roman Profession*, That the *Books* which they have lately introduced into the *Canon* [b] were never either *Confirmed* or *Received* by the *Apostles*.

a Pag. 29.

b Catharin. Opusc. de Script. Canonicis. *Quod autem Apostoli multos Libros veteris Testamenti, qui dicuntur & verè sunt habiti ut Canonici, saltem APPROBAVERINT. NULLUM EXTAT TESTIMONIUM, UT PER SE PATET.* Stapleton de Autorit. S. Script. lib. 2. cap. 4. §. 14. ——*Sapientiam, Ecclesiasticum, Tobiam, Judith, & alios V. T. Libros APOSTOLORUM temporibus NON CONFIRMATOS*——&c.

XXXV. And yet because there be *Some Others* among them, that pretend the contrary, and undertake to shew, That both *Christ*, and his *Apostles* have not only used divers *Phrases* that are to be found in these *Apocryphal Books*, [c] but likewise alledged many remarkable *Passages* out of them, and thereby given them their *Canonical Authority*; it will not be altogether unnecessary to examine the *Particulars*, whereupon they insist; and to declare the invalidity of them all.

Coeffet. en son Apologic. *Au Nouveau T. nous avons de grandes traces de l. AUTORITE de la plus-part de ces LIVRES.*

XXXVI. 1. In the First place, for the Canonizing of the *Book of Wisdom* [d] they produce S. *Paul*, and say, that *Rom.* 11. 34. (*Who hath known the mind of the Lord, or Who hath been his Counsellour?*) is taken out of *Wisdom.* 9. 13. (*For what man is he that can know the Counsel of God, or who can think what the will of the Lord is?*) But *Gretser* is somewhat asham'd of this Instance; and our Answer to it is, that the Sentence which S. *Paul* citeth is clearly taken out of *Esay* 40. 13. where

d Catharin. *Opusc. de Script. Canon.* Sixt. Senens. Biblioth. lib. 8. hær. 9.

e Defens. Bell. c. 13. *Nullus eo utitur argumento, ut demonstrativo.*

Where both the sense and the * Words (in that Translation which the *Apostle* followed) are altogether the same, as in the *Book of Wisdom* they are not. Secondly, As much may we say to what † they note upon ‖ *Hebr.* 1. 3. Where *Christ* is called *the Brightness of his Fathers Glory*, alluding to *Sap.* 7. 26. Where *Wisdome* is called *the Brightness of Everlasting Light*; for as it is not certain Whether S. *Paul* ever saw *that Book of Wisdom*, or no, which, for ought we know, was not Extant before his time, nor compiled by any other Author then [a] *Philo the Hellenist-Jew of Alexandria*; so there be several Expressions in the *undoubted Scriptures*, concerning the *Representation*, the *Splendor*, the *Wisdom and the Glory of God*, whereunto he might allude in this his *Epistle to the Hebrews*, as he had done before in his [b] *Epistle to the Colossians*, and in his [c] Second *Epistle to the Corinthians*, setting forth *Christ* there, to be *The Image of the invisible God, and the First Born of every Creature, by whom all things were created, and do still consist*; the substance and ground whereof may be found in [d] *Ezek.* 1. 28. *Esay* 9. 6. & 60. 1. *Psal.* 2. 7. & 136. 5. 2 *Sam.* 7. 14. *Jer.* 51. 15. & 10. 12. to some of which places the *Apostle* himself refers in this *Place to the Hebrews*. Thirdly That which is said of *Enoch*, [f] (*Hebr.* 11. 5.) needs not the [g] *Book of Wisdom* to confirm it, for the Story is clear in [h] *Genesis*, and in the translation of the *Septuagint* (which S. *Paul* follow'd) the words are alike. Fourthly, [i] *That the Powers which be, are ordained of God*, was said by the *Wisdom of God* it self in [k] *Solomon*: and Fifthly, *That* [l] *God is no accepter of persons* is taken out of the words of *Moses* in [m] *Deuteronomy*. And yet there are, that refer both these Maximes to [n] the *Book of Wisdom*, as if S. *Paul* had found them no where else.

* Juxta LXX *Interp.* Τὶς γὰρ ἔγνω νοῦν κυρίου ἢ τὶς σύμβουλος αὐτοῦ ἐγένετο.

Esay. 40. 13. So Tertull. contra Marcion. *l* 5. *c* 14. S. Basil de Sp. S. *c.* 5. S. Ambr. Lomb. Thom. & Cajetanus in *Rom.* 11. 34. *all refer this place to Esay.*

† Catharin. opusc. de Script. Can. Sixt. Senensis Bibl. lib. 8. hær. 9. Coccius To. 1. Thesaur. 1. 6. art. 9.

‖ *Fortè sic legend. in Sixt. Senen. quia in* c 11. *ad Heb. &c.* 6. *Sap. nulla habetur convenientia.*

a S. Basil. Ep. ad Amphiloch. S. Hier. præf. in Libros Solomon. Beleth, de div. offic. cap 60. Jo. Sarisbur. Epist. 172. Thom. in Dionys. de div. Nom. c. 4. lect 9. Bonaventur. in lib. Sapient. Lyranus in eundem Librum. Et alii quamplurimi.

b Colos. 1. 15, 16.

c 2 Cor. 4. 4.

d *So was the Appearance of the* BRIGHTNESS, *the* LIKENESS *of the* GLORY *of* GOD.

e Verse 5.

f Hebr. 11. 5.

g Wisd. 4. 10.

h Gen. 5. 24.

i Rom. 13. 1.

k Prov. 8. 15, 16.

l Rom. 2. 11. Galat. 2. 6. Ephes. 6. 9. Colos. 3. 25.

m. *Deut.* 10 17.

n Wisd. 6. 3. & 7.

XXVII. Next

XXXVII. Next, for the Authorizing of the *Book of Ecclesiasticus* they produce [h] S. *Peter* and the Epistle of [i] S. *James*, both of them citing this Sentence out of the Old Testament, *All flesh is as Grass, and all the Glory of man, as the flower of Grass; the Grass withereth, and the flower thereof falleth away; But the Word of the Lord endureth for ever.* Which though it be word for word taken out of the *Prophet* [k] *Esay*, yet *Sixtus* of *Sienna*, *Coccius*, and *P. Cotton* will needs have it fetched out of the *Fourteenth* [l] *of Ecclesiasticus*; wherewith the words of the *Apostles* have no better agreement then the *Grass of the field* with the *wearing of a Garment.*

XXXVIII. Thirdly, in favour of the *Book of Judith* they * bring Two Citations, one made by S. *Paul*, when he said, [m] *They were destroyed by the Destroyer*, and another by S. *James*, who said, † *The Scripture was fulfilled, And Abraham was called the Friend of God*; both which passages (if there were any credit to be given to *Serarius*) are borrowed out of the [n] *Eight Chapter of Judith*, as we read them in the [o] *Latin Paraphrase* of that Book; For in the *Greek Copies* there is never a word like them to be found. But whom shall the *Jesuite* perswade, that the *Apostles* quoted a *Latin Paraphrase* which was not extant in their time? or if we should grant that the *Greek*, or the *Caldean Copies*, had as much in them of old, as the *Latin* hath now, yet who would believe, that S. *Paul* and S. *James* alluded rather to the Book of *Judith*, then to the Book of [p] *Numbers*, where they that *were destroyed by the Destroyer* are upon Record at large, and to the Book of [q] *Genesis*, where the Story of *Abraham* it recited, together with the Second Book of the [r] *Chronicles*, where *Abraham* is called the *Friend of God*, and the Book of *Esay*, where *God* himself saith of him, *Abraham my Friend.*

h 1 Pet. 1. 24.

i James 1. 10.

k Esay 40 6, 7.

l Ecclus. 14. 17.

* Serar. in lib. Judith cap. 8. q. 19. & proleg. 4.

m 1 Cor. 10. 10.

† S. James 2. 23.

n Judith 8. v. 25. and v. 22.

o *Illi autem qui tentationes non susceperunt cum timore Domini, & impatientiam suam & improperium murmurationis suæ contra Dominum protulerint, Exterminati sunt ab Exterminatore, & à Serpentibus perierunt*, V. 25. *Memores esse debent, quomodo pater noster Abraham tentatus est, & per multas tribulationes probatus, Dei Amicus effectus est*, V. 22.

p Num. chap. 14. & chap. 16.

q Gen. 15, 16.

r 2. Chron. 20. 7.

s Esay 41. 8.

XXXIX. For the Books of *Tobit* and *Baruch*, or for the Additions to *Esther* and *Daniel*, I find not any Allegations produced out of the *New Testament*, whereby to give them the Authority of *Canonical Scriptures*; A few *Resemblances* of *Phrases* and *Expressions* there are in many places between them, (as between *Tob.* 4. 7. and *Luc.* 11. 41. *Give Alms of thy Substance*, *Tob.* 4. 17. and 1 *Thess.* 4. 3. *Beware of all whoredom and fly fornication.* *Tob.* 4. 15. and Mat. 7. 12. *Do that to no man which thou hatest to be done to thy self.* *Baruch* 4. 7. and 1 Cor. 10. 20. *Sacrificing unto Devils, and not unto God:*) But if Resemblances of words be any Reason to make *these Books* Canonical, by the same Reason we should have more *Canonical Books* yet, then the *Canon of Trent* will allow: For the *Prayer of Manasses*, together with the 3d and 4th *Book of Esdras*, that *Canon* rejecteth out of the *Canonical Number*, as well as we; And yet in *that Prayer of Manasses*, where he saith, *That Repentance is not for the just, but for sinners*, there is a fair Resemblance with the saying of *Christ* * *I came not to call the just but sinners to repentance:* And in the 3d *Book of Esdras* that which is said of [a] *Truth* is conformable to the saying of the *Apostle*, [b] *We can do nothing against the Truth*; as in the 4th *Book* of *Esdras* there be many more of the like nature, and some of them [c] more plain then any other that can be brought out of all the *Controverted Books* besides.

* S. Matth. 9. 13.

a 3. Esdr. 3. 12.

b 2. Cor. 13. 8.

c 4 Esdr. 1. 30. & 8. 3.

XL. But lastly, for the Canonizing of the *Maccabees* they produce S. *John*'s Testimony [d] *And it was at Jerusalem the Feast of the Dedication*, which, they [e] say, referreth to 1 *Mac.* 4. 59. Yet first, here is no place of *that Book* quoted; and Secondly, they had a *Feast of Dedication* instituted by *Ezra*, which might then be kept at *Jerusalem*; but be it understood of the * *Feast* that *Judas Maccabeus* and his Brethren ordained

d S. John 10. 22.

e Catherin. *ubi. sup.* Du Perron. *Repl. lib.* 1. *cap.* 50. Serar. *proloq.* 3. *in Maccab.*

* For that this Feast was for nothing but the making a New Altar, and it being upon the 25 of *December*, it may well be thought to have been so pre-ordained by God in prefiguration of Christ's Birth, & that in this regard Christ would be present at it.

dained for the *Dedication of the Sanctuary* which *Antiochus* and his Souldiers had profaned, the best that can be made of it, is no more then the specifying of a *Time* which *the Jews* then observed, and whereat *Christ* took occasion to preach and manifest his Doctrine to them the more publickly; but what makes this either to the *Citing* of *the Book*, or to the Adding of any *Canonical Authority* thereunto? The *Jews* are said to observe that *Feast of Dedication* at this day, and yet they do not acknowledge the *Books* of the *Maccabees* to be *Canonical Scripture*, no more now, then they did in S. *John*'s time, who whether he referred to that *Maccabæan Dedication* or no, is uncertain; but howsoever, to this purpose he mentioned it not; which is the Confession of ‖ *P. Cotton* the *Jesuite* himself. Another Argument they bring from S. *Paul*'s Catalogue of Instances in his *Epistle to the Hebrews*; where among other *Sufferings* that the *Saints* endured, he reckoneth up [a] *Those that were Tortured*; and though he nameth *no Persons* here in particular; yet [b] *Monsieur du Perron*, [c] *Serarius*, and [d] *Catharinus*, applying this passage to the Story of *Eleazar* and his *Seven Brethren* mentioned in the *Second Book* [e] of *the Maccabees*, are not only peremptory in it, that the *Apostle* alludeth there to no *other Persons*, but that he alledgeth it as a part of [f] *Canonical Scripture*. Where for the *Persons* the matter is not so sure: For other men are of another mind; and *Paulus Burgensis* (whose *Additions* have the honour, even among the *Romanists* themselves, to be printed with *Lyra*'s *Notes* and the *Ordinary Gloss* upon the *Bible*,) understands not S. *Paul* here to have spoken of *Eleazar* and his *Brethren* in the time of the *Maccabees*, but of the *Saints* and *Martyrs of God* [g] that had been *Tortured* in his own time, under the *New Testament*. And for the *Canonical Authority* of the *Book*, (if *any Book* be here cited,) what-

‖ Deprav. 198. *La dedicace du Temple ne prouve pas que les Livres des Maccabees soyent Authentiques.*

a Heb. 11. 35.

b Du Perron. Repl. *lib.* 1. *c.* 50.

c Serar. *pr.* 3. *in Mac.*

d Cathar. *de scr. Can.*

e 2 Mac. cap. 6. & 7.

f *Similiter in Epistola ad Hebræos Canonizatur ille Liber Maccab. Secundus* Cathar. S. *Paul cite l' histoire des Martyrs tumpanizez en Matiere de foy, & pour verifier ces Deux propositions Theologiques, La foy est la preuve des choses non apparentes, & par la foy les Saints ont vaincu les Royaumes, & operé justice.* Du Perron.

g Burgens Addit. Hebr. 11. *De his autem qui sub N. Testamento fuerunt, subdit, ALII VERO DISTENTI SUNT, &c.* V. 35.

what-ever it was, the Reference here made to it, gave it no more Authority of *Authentick Scripture*, then the words immediately following gave to another Received[h] Story among the Hebrews, that *Esay the Prophet was sawn asunder to death*, whereunto though the *Apostle* might have Reference, when he said there, [*i They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented,*] yet who ever made all these [k] Instances (before S. *Paul* wrote them,) to be *Authentick* and *Canonical Scripture*? or who can with reason deny (if *Monsieur Perron*'s reason were good) but that the Story of *Esay*'s death ought to be *Canoniz'd*, as well as the Story of *Eleazar* and his *Seven Brethren* in the *Maccabees*? seeing there is as much Reason for the *One*, as there can be given for the *Other*.

XLI. To conclude this Chapter, There be many other Passages in the *New Testament* that have Reference to *several stories* and *writings* of Old time, which are not to be found either in the *undoubted* or in the *Controverted Books of Scripture*, as Mat. 27. 9. relating to the *Prophet* [l] *Jeremy*. Ephes. 5. 14. to *another*. 2 Tim. 3. 8. to *Jannes* and *Jambres*. James 4. 5. to a *known saying*, and Jude 14. Verse to the *Prophecy of Enoch*, (not to count the Sentences taken out of *Aratus*, *Menander*, and *Epimenides*, which be three Heathen Authors, and yet quoted by S. *Paul*) But [m] *Origen* said well and rightly to this matter. [n] *Manifest it is that the Apostles alledged many Things, which are not elsewhere to be seen in the Canonical Scriptures, being only taken out of Apocryphal Books; and yet those Apocryphal Books must not be accounted by us to be of Equal Authority with the Scripture, for we ought not to pass the bounds which our Fathers have set us.* And herein we rest.

h S. Hieron. in Esaiam c. 57. *Nostrorum plurimi illud quod de passione Sanctorum in Epistolam ad Hebr. ponitur*, SERRATI SUNT, *ad* ESAIÆ *referunt Passionem.*

i Hebr. 11. 37.

k Burgens. Addit. Hebr. 11. *De Esaia autem &* MACCABÆIS *non potest sumi Testimonium; cùm persecutiones eorum non legantur in* AUTHENTICA SCRIPTURA.

l Unless *Jeremy* by the Errour of Transcribers be put there for *Zachary* in whom those words recited by S. *Mat.* are found.

m Or who ever else was the *Author* of that *Pious* and *learned* work upon the *Canticles*. *An ancient and approved writer he is.*

n Origen, Prol. in Cant. *Illud tamen palàm est, multa ab Apostolis esse prolata, quæ in his Scripturis quas Canonicas habemus, nusquam legimus; in Apocryphis autem inveniuntur: sed ne sic quidem locus Apocryphis dandus est, &c. Non enim transeundi sunt Termini, quos statuerunt Patres Nostri.*

CHAP. IV.

The Testimony of the Ecclesiastical Writers, or Fathers of the Church, next after the Apostles in the Second Century.

XLII. AFter the *Apostles* (in whose time the whole CANON of SCRIPTURE was determined,) [a] *The Hour was past*, and *the Door was shut*: No Addition might be made, nor any *Other Books* taken in but what they had first received, and left *Sacred* to the Church. Which is not only acknowledged by [b] S. *Augustine*, but likewise by the Doctors of the Church of *Rome* it self, both [c] those that lived before the Council of *Trent*, and [d] those that have written since.

a Thom. Walden. Doct. fidei, lib. 2. art. 2. cap 20. *Transiit ergò Hora: non potest jam crescere CANON in Pluralitate LIBRORUM.* b S. August. contra Faust. Manich. lib. 11. c. 5. *Veritas Divinarum Scripturarum non à quibuslibet, sed ab IPSIS APOSTOLIS ad nostram Fidem ædificandam memoriæ commendata est. Ac PER HOC in CANONICUM AUTORITATIS culmen recepta.* c. Durand. in 3. d. 24. q. 1. Sect. 9. Gerson. de vit. Sp. lect. corol. 7. Cajet. in 1 Corinth. 12. d Canus in loc. com. lib. 2. c. 7. *Nec enim alios Libros habemus Canonicos sine V. sive N. Test. quàm quos Apostoli probaverunt, & Ecclesiæ tradiderunt.* Bellarm. de verb. Dei l. 1. c. 20. Gretf. def. l. 1. cap. 1.

XLIII. And this was it, that held the *Ancient Fathers* to the OLD CANON; from which the *Greek Church* never yet departed to this day; and till some [e] few men (of the *Latin Church* only) met lately together at *Trent*, the NEW CANON, (in *such Terms* as they there Devised it,) was never heard of. To which purpose having already pass'd through the time of the *Apostles*, we will now proceed in order, and

e The Number of them all, that made their New canon in the 4. Session at Trent, was fifty two, and they (for the most part) Italians and Spaniards.

and search into the *Several Records*, that have been left unto us concerning this Matter in *all Ages* after them.

An. Dom. 102.

XLIV. The *Apostolical Constitutions*, (which go under the Name of Pope [f] *Clement* the first,) are of no great Credit with us; yet they that otherwhiles plead for them so earnestly, (as the latter Writers in the Church of *Rome* do,) and think they get so much advantage by them in *Other Matters*, have but little Reason to refuse them in *this*; Where [g] there is an *Enumeration* made of such *Books*, as were then appointed to be Read in the Church, and pertained to the *Old Testament*, (the Books of *Moses and Joshua, of the Judges and the Kings, of the Chronicles and the Return* [h] *from Babylon, of Job, David and Solomon, and of the XVI Prophets,*) but of *Tobit* and *Judith*, or any other of the *Books* that are now in question, there is no mention at all, which is a sign, that in those dayes they were held to be no *Canonical Parts* of the *Scripture*.

g Const. Apost. l. 2. c. 57.

h Ezra, Nehemia, and Esther.

i Bellarm. de Verb. Dei, lib. 1. cap. 20. *Quos Canones vel ipse Clemens condidit, vel quod verius est, ab Apostolis conditos, ipse Ecclesiis commendavit.*

k Can. Apost. Can. ult.

l Ibid. Ἔξωθεν δὲ ---τὴν σοφίαν τοῦ Σιράχ.

m Infrà citandi.

n Zonar. in Can. 59. Conc. Laodic. Κανονικὰ δὲ καλοῦσι τὰ παρὰ τῷ κανόνι τῶν ἁγίων Ἀποστόλων ἀπαριθμούμενα ὥσπερ ἀκανόνιστα, ὧν ὁ κανὼν οὐκ ἐμνήσθη.

XLV. In the *Canons of the Apostles*, (which are [i] said likewise to have been written by *Him* that wrote the *Constitutions*,) after a particular [k] Recital of all the Books that be contain'd in the *Old Testament*, the *Wisdom of the Son of Sirach* is recommended only (as a Book [l] *Out of the Scripture-Canon,*) *to be learn'd and read by Young Beginners*, but of the *Wisdom of Solomon*, the Books of *Judith* and *Tobit*, and *the rest* that we acknowledge not to be *Canonical*, there is not a word spoken, unless it be of the *Three Books of the Maccabes*, which is *One* more then the *Canon of Trent* will allow, and more by all the *Three* then either [m] *Damascen*, or *Nicephorus*, and many *Greek Authors* besides, ever found in the *Copies* of *those Canons*, that came to their hands, with less corruption then they come now to ours. For it is evident by *Zonaras* [n] (however *that* *Canon*

Canon of the *Apostles* upon which he makes his *Commentary* be now Printed with this addition of the *Three Maccabæan Books,*) that the *Copy* which he had then before him differed not from the *Canon* of the *Council at* [o] *Laodicea*, where the *Maccabees* are not named at all.

o Infrà citandi.

p An. Dom. 110.

[p] XLVI. Though the *Author* of the *Ecclesiastical Hierarchie* be not so ancient as DIONYSIUS the AREOPAGITE, to whom *that Book* is commonly attributed; yet because he is numbred both by [a] *Card. Bellarmine*, and others, among the *Fathers of this Age*, we will here produce his Testimony; which is clearly against them that pretend such great Veneration towards him. For treating of what was done in his time at the *Publick assemblies of Christians*, and declaring the *Order of Divine Service* then in use among them, he reciteth (after his manner of ænigmatical language) all the *Books of Scripture* that were held to be *Sacred* in the Church. And having first named *The Psalms*, which were often imployed in *Divers Parts of the Service*, he reckoneth up these following for [b] *All the Authentick writings* of the *Old Testament* besides, "*Those that relate either the Birth* "*and Ornament of the world,* (as the Book of GENESIS "doth,) *or the Legal Hierarchy and Polity of the Jews,* "(as the Books of EXODUS, LEVITICUS, "NUMBERS and DEUTERONOMY do,) *or* "*the Divisions and Possessions of their Several Inheri*-"*tances,* (which the Book of JOSHUA doth,) *or the* "*Prudence of their Judges* (as the Book of JUDGES "doth, whereof RUTH is an Appendix,) or *the wis*-"*dom of their Kings,* (in the Books of SAMUEL, "KINGS, and CHRONICLES,) *or the Piety of their* "*Priests,* (in the Books of EZRA and NEHEMIAH, "whereunto ESTHER is added;) *or the firm and un*-"*moveable Philosophy of Ancient and Holy Men in the* "*midst*

a Bellarm. de Script. Eccl.

b Dionys. Eccl. Hierarch. c. 3. πᾶσα μὲν γὰρ ἱερὰ καὶ ἁγιόγραφος δέλτος, &c.

" *midst of many Miseries and Troubles*, (in the Book of " Job,) *or the sage Precepts of Life*, in the PRO- " VERBS, and ECCLESIASTES,) *or the Songs of Di-* " *vine Love*, (in the CANTICLES,) *or the Predicti-* " *ons of Things to come*, (in the Four greater, and the " Twelve lesser PROPHETS. And further then thus this *Author*, (under the Name of *Dionysius* the *Areopagite*) in recounting the Books of the *Old Testament*, proceedeth not: but immediately subjoyneth the Books that belong to the *New*. In [a] another place he cites a saying out of the Book of *Wisdom*, which he calls *an Introduction to the Divine Oracles*, but by the Confession of *Aquinas* who wrote a † *Commentary* upon him, this makes not that Book to be *Canonical*, no more then it does the *Epistles of Ignatius*, and some *others*, there cited with it to the like purpose.

a De Divin. Nomin. c. 4.

† Thom. in Dionys. De Divin. Nomin. cap. 4. lect. 9. *Dicit ergò primò quòd quibusdam Doctorum: qui Sanctos Sermones tractaverunt, licét* SCRIPTURAS CANONICAS *non conderent, visum est, &c. Ex quo patet, quòd Liber* SAPIENILÆ *nondum habebatur inter* CANONICAS SCRIPTURAS.

XLVII. Before S. *John* died, (who died the last of *All the Apostles*,) the *Canon of the Scriptures* was made [a] *perfect* and delivered over to the Christian Church, divers years before his death he had made his chief abode about *Ephesus* and *Sardis*, and the *other Churches* in *Asia*, to which he [b] wrote, when he was banished into the *Isle of Patmos* by the Emperour *Domitian*. From this Banishment he was releas'd by *Nerva* in the year of our Lord XCVII. and about III years after he quietly ended his days. It hap'ned that about LX years from the time of his decease, there was some question made, by certain Men that came and lived in those Quarters, concerning the *Exact Number* of the *Canonical Books of Scripture*. For Resolution herein [a] *MELITO*, * who was then Bishop of *Sardis* (a Man famous and venerable in his time, and of whom *Polycrates* the Metropolitan Bishop of *Ephesus*, gave

a Narrant veteres *Johannem Asiaticarum Ecclesiarum rogatu, germanum Scripturæ Canonem constituisse.* Eusеb.

b *Apocalyp. chap.* 2. & 3.

a *An Dom.* 16c.

* *Scripsit Apologiam ad Imperatorem, pro Christianis.*

gave this honourable [b] Testimony, that *He was led & guided, in all things he did, by the Holy Ghost*,) having been formerly requested thereunto by *Onesimus*, made a perfect *Catalogue* of *all the books* [c] *that by common consent of the Oriental Christians were received as Canonical parts of the Old Testament*, and returned him this Answer. *That he had diligently inquired into* [d] *the Number and Order of those Books; that for this purpose he had made a journey into the East, where they were first preach'd; that he had compiled Six Books of Commentaries upon them; and that to satisfie his Desire, and to set forth the Doctrine of Faith, he had Sent unto him the* NAMES *of them all, (that is to say,) The five Books of Moses*, GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMIE; *The Book of* JOSHUAH, JUDGES & RUTH; *The Four Books of the* KINGS; *The Two Books of the* CHRONICLES; *The* PSALMS *of David*; *The* PROVERBS *or the* WISDOM *of Solomon*, (for so *Ruffinus* translated the words in *Eusebius* [e], The *Proverbs* of *Solomon* which is also called *his Wisdom*,) *The Book of the* PREACHER; *The* CANTICLES; *The Book of* JOB; *The* PROPHET ESAY, *and* JEREMIE; *The* TWELVE PROPHETS *comprehended in One Book*; DANIEL, EZECHIEL, *and* EZRA, whereunto [f] *Nehemiah* and *Esther* were commonly * annexed; as were also the *Lamentations* to *Jeremie*.

b *Apud Euseb. hist. Eccles. lib.* 5. *c.* 24.

c Κατὰ τὸ προοίμιον ἀρχόμενος τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον. Apud Eund. Euseb. l. 4. c. 25.

d Τὴν τῶν παλαιῶν βιβλίων ἀκρίβειαν πόσα τὸν ἀριθμὸν, καὶ ὁποῖα τὴν τάξιν εἶεν. Ibid.

e Παροιμίαι ἢ Σοφία; *Salomonis Proverbia, quæ et Sapientia.* Ibid. *ubi Sapientia accipienda est expositivè pro ipsis Proverbiis*, Pineda in Eccles. præf. c. 2. Sect. 19.

f Suprà pag. 18.

* Συνενδοχικῶς.

XLVIII. In this Age lived † JUSTIN MARTYR, Who in all *his works* citeth not so much as any one Passage out of the *Apocryphal Books*, nor maketh the least mention of them at all: For the *Questions and Answers ad Orthodoxos* (wherein a sentence is brought out of *Ecclesiasticus*,) were written long after his time. And in his *Conference with Trypho* against the *Jews*, though he reproacheth them for many * other things, yet for this that they had rejected any of the *intire Canonical Books of Scripture*, he reproacheth them not.

† *An. Dom.* 164. Martyrio coronatus.

* *Even concerning some Parts or Passages of the Psalms and the Prophets suppressed by them.*

A Sign, that *what Books* they did not acknowledge, he rejected himself; or at least made no such account of them, as he did of the *Rest*, which he ‖ *appropriates* to *our Religion*.

‖ Just Mart. In Cohort. ad Græcos. *Quòd apud Judæos* PIETATIS NOSTRÆ *Libri asserventur, Divinæ de Nobis Opus est Providentiæ.*

Chap. V.

The Testimony of the Ancient Ecclesiastical Writers in the Third Century.

[a] *An. Dom.* 220.

XLIX. ORIGEN [a] was better learned in the knowledge of the *Scriptures*, & took more pains to set them forth, both in the *Original* [b] and in their several *Translations*, then any besides that lived in his time, or long after him; and therefore is his Testimony herein the more to be regarded. In his *Preface* upon the *Psalms* (recorded by [a] *Eusebius*, [b] S. *Basil* and S. *Greg. Nazianzen*, [c] *Suidas* and [d] *Nicephorus.*) First he giveth us this general Advertisement, That *the Canonical Books of Scripture contained in the Old Testament are twenty & two in Number, which the Hebrews* [e] *have left unto us according to the number* * *of those letters which they have in their Alphabet*; and then he Reckoneth them up by *their Names*, every one in particular; *Genesis, Exodus, &c.* as we do at this day: For the defect in the Copy of *Eusebius* (where the Book of the *XII lesser Prophets* [f] is omitted,) is nothing else but a fault of the Transcriber, and *Nicephorus* [g], that had a more perfect Copy to follow, then that which is now extant with us, hath supplyed it, as likewise doth the Version of [h] *Ruffinus*. But *Origen* here joyneth *Ruth* to the Book of *Judges*, and the *Lamentations* to the Book of [a] *Jeremy*. Of *Judith*, and *Tobit*, *Ecclesiasticus*, and *Wisdom* he maketh no mention at all. The *Maccabees* he declares expressely, in the words immediately following the Enumeration of the *XXII Canonical Books*, to be [b] *out of the Canon*. The *Additions to the Book of Esther* are in the like manner [c] *exploded* by him. And as for the *History of Susanna*, (together with the *Other Supplements of Daniel*,) if *that Epistle* be his which he is said to have written to his friend *Julius Africanus*, though he defends it there to be no [e] *fabulous Imposture*, but fit to be retained among other *Ecclesiastical Books* for the use of the Church, yet he gives it not an *equal Authority* with the *Canonical Books* of Scripture. The pretended *Places* that are brought out of *Origen's* other Writings for the Authorizing of *Ecclesiasticus, Wisdom, Tobit, Judith & the Maccabees* are either impertinent [f] and referring to some *Other Books* then *these* which be now in Controversie, or else they be produced out of uncertain and [g] *Supposed Works*

b *Tetrapla, Hexapla, & Octapla, Origenis labore contexta.*

a Eufeb. Histor. l. 6. cap. 25.

b In Origenis Philocalia, c. 3.

c Suidas in verbo Origines.

d Niceph. hist. lib. 5. c 16: & Hilar. præf. in Psalmos.

e *A quibus Eloquia Dei ad Nos translata sunt.* Orig. Prol. in Cant.

* Id. in 1. Psal. οὐκ ἀγνοητέον δ' εἶναι τὰς ἐνδιαθήκους βίβλους, ὡς Ἑβραῖοι παραδιδόασιν, δύο καὶ εἴκοσι, &c.

f *Without which the number of twenty two Books (mentioned before) cannot stand.*

g *XII Prophetarum Librum Thereasar.* Niceph. ubi suprà.

h Ruffini versio Eusebii lib. 6.

a *Jeremias cum Threnis & Epistola unum sunt.* Apud Euseb. loco citato. *Epistola* autem à *Jeremia* Hierosolymis Babylonem ad deportatos missa habetur Jerem. c. 29.

b Orig. Ibidem apud Eusebium. Ἔξω δὲ τούτων ἐστὶ τὰ Μακκαβαϊκά.

c Sixt. Senen. bibl. sanct. lib. 1. Sect. 3. *Origenes quoq; in Epistola ad Jul. Africanum hæc (ad Estherem) Additamenta explodit.* Extat. 2. To.

d *Quæ nuper admodum prodiit in lucem, & νοθεύσεως suspecta est; tametsi certum sit, Origenem ea de re olim aliquid ad Africanum scripsisse.*

e Origen. Epistola ad Jul. Afric. apud Sixt. Senens. lib. 5. An. 250. *Non repudiandum est tanquam Scriptum confictum & adulterinum, ne eâdem ratione cogamur abjicere multas ejusdem generis Scripturas ab Ecclesia receptas, & sacris voluminibus immistas, quales sunt Oratio, &c.* f. As, in Homil. 1. in lib. Judicum. *Qui custodit mandatum non sciet verbum malum. Sic n. Scriptum est.* Which refers to *Ecclesiastes* cap. 8. 5. (Vid. Origenem in Matt. Tract. 30.) and not to *Ecclesiasticus*, as *Coton* (Just. l. 2. c. 32.) and *Coccius*. (Thesaur. l. 6. art. 17.) would have it. And Hom. 1. in Ezech. *Scriptum est in Quodam Libro, quòd omnes credentes accipient coronam salignam.* And, Homil. 4. in Josuam. *Sed memento quòd scriptum est, Qui approximant mihi, approximant igni*, which refer neither to the Canonical nor to the Apocryphal Books. g. As, in Hom. 1. in Leviticum, (urg'd by *Card. Bellarm.* for the Canonizing of *Susanna's History*, de verbo Dei, *l.* 1. c. 9. Sect. Augustinus,) which yet is confess'd to be of uncertain and small Authority (by the same *Cardinal Bellarmine* De verbo Dei, lib. 4. cap. 11. Sect. Octav.) And, Hom. 13. in Num. (produced by *Coccius* loco citato.) *In Libro qui apud NOS quidem inter Salomonis volumina haberi solet, & ECCLESIASTICUS Dici; apud GRÆCOS verò SAPIENTIA JESU FILII SIRAC appellatur.* Where he reckons himself among the LATINS, of whom *Origen* was none.

of his, which he never wrote; and both the one and the other are insufficient for that purpose. Sometimes he citeth, under the general name of SCRIPTURES, the Book of [h] *Tobit*, and the *Maccabees*; but this is no greater argument, that he held them to be *Canonical Scriptures*, then it is to say, that he held the Book of *Henoch*, and of *Hermes his Pastor* to be *Canonical* because we find *them* also often [i] alledg'd by him under the same general name of *the Scriptures*. For which reasons *Melchior Canus* (more ingenuous herein then the *Cardinals Bellarm.* and *Perron*) is willing enough to acknowledge, [k] that *Origen rejected all the six controverted Books out of the* CANON *of Divine* SCRIPTURE. And it is to no purpose for him to answer, that *the Church in* [l] *after Ages brought them in*; for first, the *Council of Trent* is not *the Church*; and then, it is not in the power of the whole *Catholick Church* together, to make [m] *any Book Canonical* in these later times, which was not *so* received, and acknowledg'd to be *such* in the Primitive times; for this would imply a Contradiction. Others [n] therefore say, that herein *Origen* was no more then *One particular Doctor*; but there will be found *Company* good store for him hereafter. And if he followed his *Own mind* in *some Other matters*, for which he is many times accus'd, yet in *this* he follow'd the *mind and Tradition of the Apostles*, for which he is as much to be commended.

h Lib. 8. in Ep. ad Rom. de princ. l. 2. c. 1. Hom. 3. in Cantic. Whereupon *Coccius* (loco citato) & *Card. Perron*, Repl. l. 5. c. 20. conclude it for certain, that *Origen* held *these Books to be truly Divine and Canonical Scriptures.* i *Orig. de princ.* l. 1. c. 2. & l. 2. c. 1. Item. *Sixt. Senen.* l. 4. verbo *Origines. Ad imitationem præceptoris sui Clementis multis utitur Apocryphis Testimoniis, ut sunt libri Pastoris, & Henoch; Evangelium secundùm Hebr. &c.* k Canus. loc. com. l. 2. c. 10. & 11. *Origenes etiam in Psal. 1. hos SEX LIBROS, cum Hebræis à CANONE rejicit, quod Eusebius refert, l. 6.* l. Idem, in cap. 11. *At eo tempore res nondum erat definita, quâ ratione excusandus est.* m Bellarm. de verb. Dei l. 1. c. 10. Sect. Itaq; *Fatemur enim Ecclesiam nullo modo posse facere Librum CANONICUM de NON CANONICO, nec contrà; sed tantùm Declarare, quis sit habendus Canonicus, & hoc non temerè, nec pro arbitratu, sed ex VETERUM Testimoniis.* n Coton. Deprav. 198. *Origene estoit un Docteur particulier: & il deseroit trop à son sens.*

L. Follows

L. Follows then JULIUS AFRICANUS, who lived in *Origen*'s time, and had the honour to be sent upon an Embassie to the *Emperour*. He was the first of all other Christians, that wrote a *Chronologie*, which he compiled in [a] Five Volumes from the Beginning of the world to his own Age; and a great [b] part of the *Chronicle* that we have from *Eusebius* is but a *Transcript* out of his. Of all his [c] *Other Writings* there is not any now remaining but his [d] *Epistle* to *Origen* concerning the *History of Susanna*, which he is so far from acknowledging to be *Canonical Scripture*, that by [e] Eight several Arguments he endeavoureth to prove it [f] a *Fable*. Wherein though we allow him not, no more then [g] *Origen* did, and the *Churches* in his time, that then received it to be *Read* among them, as we do; yet thus far we take hold both of *Origen's* Testimony, and *his*, that neither of them both received *that Book* into the *Canon* of the *Old Bible*.

An. Dom. 222.

a S. Hieronym. de Scrip. Eccl. in. Jul Afric.
b Jos. Scaliger in Chronicon Eusebii.
c Mentioned by *Euseb.* lib. 6. cap. 23. & by *Photius* in his Bibl. cod. 3.
d Inter Opera Origenis, Tom. 2.
e Apud. Sixt. Senen. l. 5. Annot. 250
f Jul. Afric. in Ep. *Opusculum quidem gratum, sed tamen Opusculum quod multis ostenditur & convincitur modis, novitium esse, & græcè à Græco Autore confictum.*
g Orig. in Ep. ad Jul. African.

LI. In this Age lived TERTULLIAN among the *Latine Fathers* (of whom he is the first, whose Writings be now extant,) as the former did among the *Greek*. And though the *writings* of the *Latine Church* before him, have not been preserved, to be delivered over into our hands: Yet by what [a] S. *Hilary*, [b] *Philastrius*, [c] S. *Ferome*, and [d] *Ruffin* have expressly told us concerning the number of the *Canonical Books of Scripture*, received into their Several Churches, (which were all of *Latine Communion*,) that *herein they followed no Other then the Account of their Ancient Predecessors, from the time of the Apostles*, We may have good reason to think, that those *Ancients* were elder then *Tertullian*, & that the *Latine Church* before his time, differ'd not at all from the *Greek*, in this particular. But from him we have a clear Testimony,

An. Dom. 204.

a S. Hilar. præf. in Psalm.
b Philast. de Hæres.
c S. Hier. præf. in Libr. Solom.
d Ruffinus in Symbolum.

mony,* "*That the Books of the* OLD TESTAMENT, "*designed by the* XXIV *Elders, and the* XXIV *Wings* "(*Whereof* S. *John* writeth in his *Apocalyps,*) *Were* "*Certain*, or *sufficiently known to be So* MANY *in* "NUMBER. In which *Accompt* of his, though there may seem to be *Two more* then commonly the *Hebrews* reckon in theirs; yet this maketh not any Real difference between them; for as a Some added *the Lamentations* to the *Book of Jeremy*, and the *History of Ruth* to the *Book of the Judges*, so b Some reckon'd them *apart* by themselves. Neither doth he augment the *Canon*, if at any time he produceth an *Example* or a *Sentence* out of the *Other Books* that belong not to it (as once he nameth c *Judith*, and once the d *Maccabees*;) for in like manner other whiles he citeth the *Apocryphal* e *Book of Esay*, and the fourth *Book* f *of Esdras*, and the g *Prophecy of Henoch*, which no man ever yet accompted among the CERTAIN and CANONICAL BOOKS of SCRIPTURE.

* Tertullian. contra Marcion. Carm. lib. 4. c.7. *Alarum numerus antiqua VOLUMINA signet Esse satis Certa VIGINTI QUATUOR ISTA; Quæ Domini cecinêre vias, & Tempora Pacis. Hæc cohærere NOVO cum FOEDERE cuncta videmus; Sic quoque Johannes, sic pandit SPIRITUS ille TOT NUMERO Solis SENIORIBUS, &c.* a S. Hieron. in Prologo Galeato. *Ità XXII Volumina supputantur.* b Idem S. Hier. in eodem Prol. *Quanquam Nonnulli RUTH & CHINOTH inter Hagiographa scripticent, et hos Libros in SUO putent NUMERO supputandos; ac per Hoc esse Priscæ Legis Libros XXIV; quos sub Numero XXIV Seniorum Apocalypsis Johannis inducit adorantes Agnum, et Coronas suas prostratis vultibus offerentes, &c.* c. Libr. de Monog. cap. 17. d Lib. adversùs Jud. c. 4. e Libr. de patient. c. 14. Scorp. c. 10. & Carm. contra Marc. lib. 3. cap. 6. f Lib. de habit. mul. cap. 3 & contra Marcion. loco cit. g Lib. de Idololatria cap. 15. & de habit. mul. cap. 3.

h An. Dom. 250 *i An. Dom.* 205.

LII. h S. CYPRIAN was in this Age *Tertullian's Scholar*; And i CLEMENT of ALEXANDRIA was *Origen's Master*. There is in neither of their works any particular *Catalogue of the Scriptures* given us; but it may be well presum'd that herein the *Scholars* were of the same Belief, and had no other BIBLE to be their CANON, then their *Masters* had before them.

them. And therefore when * S. *Cyprian* had cited a *Saying* in one of the *Apocr. Books*, he thought it necessary to confirm *that Saying* (as being too *weak* of it self) by a proof from one of the *Canonical*. The *Sentences* that we find in *Him* to be taken out of a *Tobit*, and b the *Book of Wisdom, &c.* together with the *Sayings* of the *Son of Sirach* alledg'd by c *Clement of Alexandria* are no greater proof, that they held them to be *Canonical Parts of Scripture*, then their Citing of d the *Third* and e *Fourth Books of Esdras* is a proof that they held *them* likewise to be *Canonical*, which on all sides are f confess'd to have ever been *Apocryphal*. For to alledge an *Author* is one thing; and to give him the honour of *Divine* and *Sovereign authority* is another.

* S. Cypr. de oper. & Eleem. *Nec sic fratres charissimi ista proferimus, ut non quod Raphael Angelus dixit VERITATIS TESTIMONIO COMPROBEMUS, In Actibus Apostolorum, &c. gestæ rei probatione compertum est.* a S. *Cypr.* de opere & Eleemosynis. *Et nunc fili, mando tibi, servi Deo in veritate, &c.* b *Id.* Ep. 52. *Cùm scriptum sit, Deus mortem non fecit,* & alibi. c *Clem. Alex.* Strom. lib 7. *Citat. cap.* 4. *Ecclesiastici.* & ait. *Sequentes autem Scripturas confirmemus quod dictum est, &c.* d. S. *Cypr.* Epist. 74. *Relicto errore sequamur veritatem, Scientes qua & apud Esdram veritas vicit, sicut SCRIPTUM est, veritas manet, &c.* 3. *Esdr.* 3. 12. *et* 4. 38. *&c. v. eund. de singul. cleric.* e *Clem. Alex.* lib. Strom. 1. *vide Euseb.* l. 6. c. 12. f *Bellarm.* de Verb. Dei. lib. 1. c. 20. § Postremo. *Apocryphi sunt Libri Tertius & Quartus Esdræ: & licèt citentur à Patribus, tamen sine dubio non sunt Canonici: cùm à nullo Concilio referantur in Canonem. Quartus neque Hebraicè neque Græcè invenitur, & continet cap.* 6. *quædam fabulosa de Pisce Henoch & Leviathan, quos Maria capere non poterant; quæ Rabbinorum & Talmudistarum somnia sunt. Ita* [illegible] *mirandum est quid Genebrardo venit in mentem, &c.*

CHAP. VI.

The Testimony of the Ancient Fathers in the Fourth Century.

An. Dom. 320.

LIII. WE owe to a EUSEBIUS, (who was the chiefest Metropolitan of all the Churches in *Palestine*, and the Eldest of

of all the Ecclesiastical Writers in this *fourth Century*,) the Testimonies of MELITO and ORIGEN before recited. And because he reciteth them so, as that he doth also *approve* them, and press the *Necessity* [b] *of knowing and Recording them* to all Posterity, We are to reckon him likewise in the Number of our Other Witnesses: And the rather because his own Testimony is clearly given us to this purpose in many other places of *his Works* besides; As first, where he says, [c] The *Authors* of those Books, which bear the Names of the *Wisdom of Solomon*, and the *Wisdom of the Son of Sirach*, are writers *contradicted*, or *not allowed* in the *Canon*. *Secondly*, where [a] he severeth the *Maccabees*, from the other divine *Books of Scripture*, and placeth them among the *Writings* of *Josephus*, and *Julius the African*, adding moreover, that they are no part of the *Old Testament*, [b] *nor Books received into the Holy Scriptures*. *Thirdly*, where he saith, that he is not able to number the *Governours* of the people that were set over the Jewish Nation after *Zorobabel*, in a distinct and exact manner, [c] *because that from his time to the time of our Saviour, there was no* SACRED Book *of* SCRIPTURE *extant*: and Fourthly, where he answered *Porphyrie* objecting somewhat out of the New Pieces annexed to the *Book of Daniel* in Greek, that [d] *he was not bound to defend them, because they had no Authority of Holy Scripture*. Whereunto we may add what *Sixtus of Sienna* [e] reciteth of him

[b] Euseb. Eccl. Hist. l. 4. c. 25.

[c] Id. l. 6. cap. 12. de *Clemente* loquens; *utitur* (inquit) *etiam earum Scripturarum Testimoniis, quibus contradicitur ejus quæ Salomonis Sapientia vocatur, & ejus quæ dicitur Jesu Syrach.*

[a] Euseb. Chron. l. 2. juxta versionem S. Hieron. *Huc usq; Divinæ Scripturæ Hebræorum Annales temporum continent. Ea verò quæ posthæc apud eos gesta sunt, exhibeo de Libro Maccabæorum, & Josephi, & Africani Scriptis.* Ex Editione a. Scaligeri. Ἕως μὲν οὖν Ἐσδρᾶ καὶ Νεεμίου αἱ ἐνδιάθηκοι Ἑβραϊκαὶ γραφαί, &c.

[b] Eod. Lib. ad annum 1. Seleuci *Maccabæorum Historia hinc inpputat Regnum Græcorum. Verùm HI LIBRI INTER DIVINAS SCRIPTURAS NON RECIPIUNTUR.*

[c] Idem. lib. 8. demonstr. Evang. *Quod ab illo tempore usque ad tempora Servatoris NULLUM extet SACRUM VOLUMEN.* [d] S. Hier. Prœm. Com. in Daniel. *Et miror quosdam, &c.* —— *cum & Origenes & EUSEBIUS & Apollinarius aliique Ecclesiastici viri & Doctores Græciæ has visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro His quæ NULLAM SCRIPTURÆ SACRÆ AUTORITATEM præbeant.* [e] Sixt. Senens. bibl. Sanct. lib. 4. in verbo, *Eusebius. Et cum Divinorum Librorum esset Studiosissimus, plura ad ipsorum elucidationem composuit volumina; secutus in his Origenem, cujus admirator, & sedulus fuit imitator. Horum quæ ad TOTIUS DIVINÆ SCRIPTURÆ intelligentiam pertinent, hæc sunt LIBRORUM OMNIUM V.T. qui in CANONE HEBRÆORUM sunt, in Græcam Linguam Translatio; cujus recordantur Socrates & Sozomenus, &c.*

out

out of the Ecclesiastical Histories written next after his time, That *he Translated* ALL THE BOOKS *of the* OLD TESTAMENT *extant in the* HEBREW CANON, *into the Greek Tongue*. Which, if it be true, may certainly inform us, what manner of *Scriptures* [f] those were, whereof at the Commandment and charges of the Emperour *Constantine the Great*, he caused Fifty *Copies* to be fairly written in Parchment, and put into the Churches then newly erected at *Constantinople*. True it is, that otherwhiles he citeth *the Scripture* [g] *of the Maccabees*, but in that place the word (*Scripture*) signifyeth no more with him then a *Common Writing*, as under the same term elsewhere he citeth the *Scripture* [h] (or Writing) of *Josephus* and *the Scripture* [i] *of Aristæas*, besides some other [k] of the like nature.

LIV. In his time was the *First General* [l] *Council* held at NICE; wherein were CCCXVIII *Bishops* (of whom Himself was one, and [m] One of the greatest in Estimation among them all,) besides *Priests and Deacons*, with many multitudes of other *Christians* gathered together from all the Provinces and Churches of the *Roman Empire*. In this Council the *Heresie* of *Arius* was condemned by the Testimonies and [n] Authority of the *Holy Scriptures*, which they were wont in such *Assemblies* [o] first of all to Produce, and eminently to place in *the midst* before them; and out of which alone both the *Arians* them-

[f] Euseb. de vita Constan. l. 4. cap. 36. & Socrates Scholast. lib. 1. c. 6. *Quinquaginta exemplaria, seu SACRÆ SCRIPTURÆ volumina, ad usum Ecclesiarum, &c.*

[g] Demonstr. Evang. lib. 9 & lib. 10.

[h] Præp. Evangel. lib. 10.

[i] Præp. Ev. l. 8.

[k] Ibid. l. 10.

[l] *An. Dom.* 325.

[m] Sixt. Senens. ubi suprà. *Eusebius tantâ Literarum Divinarum Exercitatione inter Omnes sui sæculi Episcopos floruit, ut Nobilissimo Constantini Imperatoris Elogio celebrari meruit. Is enim sæpe de ipso dicere consuevit, Felicem Eusebium, qui non unius urbis, sed Orbis propè totius Episcopatu dignus esset.* [n] Theodoret. hist. lib. 1. cap. 7. *Cùm autem ad caput negotii (de Arianismo dijudicando) accedendum esset, Imperator Constantinus Deinùo Episcopos allocutus--subinde inculcavit, ut communi studerent consensu, & in dijudicatione Dogmatum cœlestium (cùm in PROMPTU haberent Evangelicos, Apostolicos & PROPHETICOS Libros) indè Censuræ formulas peterent.* Et Epistolà Constant. ad Eccl. Alex. apud Socrat. lib. 1. c. 9. & in Tom. 1. Concil. *Ex SCRIPTURIS DIVINITUS INSPIRATIS, --Ex veritate, & exquisitis LEGIS DIVINÆ Testimoniis, &c. veræ fidei confirmabatur.* [o] Ep. Synod. Concil. Aquilien. (cui præfuit S. Ambr.) ad Gratian. Val. & Theodos. Val. Impp. *Propositæ in medio divinæ Scripturæ.* Et Cyrillus in Apol. ad Theodos. de Synod. Ephesina Oecumen. III. *Sancta Synodus Christum Assessorem Capitis Loco adjunxit; venerandum enim Evangelium in Sancto Throno collocavit, in aures Sacerdotum clamans; JUSTUM JUDICIUM JUDICATE.* Hinc passim in Actis Concilior. Calced. & Const. in Trullo, *Antepositis in medio Sacris & inviolatis Codicibus.*

selves

selves, and the *Orthodox Fathers* there disputed. But that in *these Scriptures* there were none of the *Controverted Books* contained, appears by the Evidence and Attestation, which both the [a] *Emperour*, [b] *Eusebius*, and [c] *Athanasius*, (the chiefest Actors in *this Council*) have hereunto given us. For it is no way probable, that they would admit any *Other Scriptures* there, to be laid publickly before them for the deciding of that *Arian Controversie*, then what both themselves, and the Churches of [d] *Alexandria*, and [e] *Palestine*, from whence they came, had formerly acknowledged. Besides, to that [f] place in the *Proverbs of Solomon*, which the *Arians* [g] there pressed so often against the *uncreated* and *Eternal Deity* of Christ, among other clear Answers, that the *Catholick Fathers* then returned to it by [h] *Eusebius*, this was one, That [i] these words were BUT ONCE *to be found in all the* BIBLE, (as S. *Basil* [k] likewise said afterwards against the objections of *Eunomius*;) which if the *Book of the Son of Sirach* had been then, in their accompt, any *Authentick Part* of their BIBLE, could not have been affirmed by them: for to the same purpose are *those words* to be found again in † *Ecclesiasticus*. The Authority of the *Council of Nice* hath ever been great and venerable in the Church; and as in *many other* matters of importance, so in *this*, we have just reason to plead it against the Contrivers of the *New Scripture-Canon*; for which they can pretend nothing out of *this Council*. And the words that they bring out of S. *Hierome*

a Suprà, ad lit. e. *Libri PROPHETICI, & Scripturæ DIVINITUS INSPIRATÆ*, of which kind after the *Prophet Malachi* until *Christ's time* there were none. *p.* 40. ad lit. c. *b* Suprà, Num. 53. *c* Infrà, Numb. 55. *d* Suprà, in *Origine*. *e* Suprá in *Melitone*. *f* Prov. 8.22, 23. *Dominus creavit me ab initio.* Κύριος ἔκτισέ με, &c. *g* In Act. Conc. Nic. *h* Ibidem. *i* Apud Socrat. lib. 2 cap. 21. εἰ δ' ἅπαξ τοῦ τῆς γραφῆς εὑρίσκεται, &c. *k* S. Bas. adv. Eunom. Ἅπαξ ἐν πάσαις ταῖς γραφαῖς εἴρηται, Κύριος ἔκτισέ με, &c. † Ecclus. 24. 14. *Ab initio & ante sæcula creata sum* & ver. 12. *Dominus qui creavit me.*

b concern-

[b] concerning the *Book of Judith*, (which they [c] say he acknowledged to have been *Canonized*, and *received into the number of Divine Scriptures, by these Nicen Fathers*,) will not be made to serve or reach to their purpose. 1. For First, *S. Hierome* is otherwhiles in their account as great an *Adversary* to them in this case, as any of the *Fathers* besides; and therefore do they refuse his Judgement, and say that [d] *they are not bound herein to follow it*. 2. Secondly, it is well known what S. *Hierome*'s own mind was both about *this*, and the *Other Books* which they have lately exalted into the *Divine Canon*, for in that very place which they produce here for the Reception of *Judith* in the *Nicen Council*, he saies that [e] *the Hebrews* (that is, the *Hellenist Jews*, or the *Hebrews converted to Christianity*) *So received it, as not to judge any matter of Controversie in Religion by it*: and elsewhere, that [f] *though the Church reads it, yet it is not received by the Church into the number of Canonical Scriptures*. 3. Thirdly, neither doth he here say, that the *Council of Nice* it self made any such accompt of *that Book*, but that only it was so [g]

b S Hier. præf. in Libr. *Judith* : *Sed quia hunc librum Synodus Nicæna in numero S. Scripturarum legitur computâsse, acquievi postulationi vestræ, immò exactioni, &c.*

c Baron. Annal. T. 3. Anno 325. Sect. 157. *Quis enim neget, imò quis non affirmet, atque tutò confirmet, in eadem Magna Synodo Nicæna de divinis Scripturis Authenticis editum esse Canonem; cùm S. Hieronymus in præf. super Lib. Judith &c.* Bellarm. de V. Dei, lib. 1. cap. 10. Sect. Altero. *De Libro Judith fuit initio dubitatum, tamen Nicæna Synodus eum Librum in Canonem recepit, teste Hieronymo, præf. in Judith*, Et cap. 12. Sect. 1. *Librum Judith egregium Testimonium habere à Synodo Nicæna, i. omnium Synodorum Generalium celeberrima testatur S. Hieronymus præf. in Judith.* *Igitur teste Hieronymo Nicæna Synodus Librum Judith ita retulit in Numerum Sacrorum Librorum, ut eum idoneum esse censuerit ad fidei dogmata confirmanda.* Binius in notis ad Concil. Laodic. *Liber Judith autoritate hujus Provincialis Concilii inter Apocryphos rejicitur, quem teste S. Hieron. Patres Nic. Conc. velut sacrosanctum, in Canonem Scripturæ receperunt.* Ibid. *Quæ de Canonicis Libris in magno Oecum. Conc. magnâ consideratione decreta erant.* Catharinus in Cajetan. Pamel in Symb. Ruff. Genebr. chr. Perron Replic. *d* Canus de locis Theolog. lib. 2. cap. 11. *Fateor enim tempore S. Hieronymi quod NUNC tenemus, id non fuisse adeò certum.*——*Nec enim verum est, in Libris canonicis decernendis Ecclesiæ Regulam esse Hieronymum : quod Cajetanus perperàm, ne dicam perniciosè existimavit. Hic quippe (ut Jo. Coclæus verè dixit.) in Connumeratione Canonicorum Librorum V. T. Josephum secutus est, qui in* 1. *lib. adversùs Apionem, ex Majorum suorum traditione (ut inquit) XXII Libros enumerat. Autor est Eusebius lib.* 3. *c.* 9. & 19.——*A Gelasio verò non probatur Sententia Hieronymi in Canone Sanctarum Scripturarum.* *e.* S. Hier. præf. in Judith. *Apud Hebræos Liber Judith inter Hagiographa* (Apocrypha) *legitur, cujus Autoritas ad roboranda illa quæ in contentionem veniunt MINUS IDONEA judicatur.* *f* Idem præf. in Libr. Salom. *Librum Judith legit quidem Ecclesia, sed eum inter CANONICAS Scripturas non recipit.* Et in prol. gal. *Liber Judith non est in Canone.* And more than this we say not of it our selves. *g* Idem, ubi suprà præf. in Judith. *Hunc Librum Nicæna Synodus LEGITUR computâsse, &c.*

reported

reported, and said of that *Council* by some *Others*, (for in *the Acts* of *this Council* there is no such thing to be found,) which is far short of that extravagant sence, whereunto [b] the *Cardinals* and *their followers* would stretch his words. And that *S. Hierome* affirmed not any thing of his own mind herein, is ingenuously confessed not only by [c] *Erasmus* who consents with him, but by [d] *Stapleton* likewise and [e] *Divers Others* that differ from him in his judgment of *these Books*. 4. Fourthly, if the *Council of Nice* had approved this *Book of Judith*, why did the *Council of* [f] *Laodicea* (which was held forty years after) reject it? or why did [g] *Eusebius* and [h] *Athanasius*, (who knew better what was done in the *Council of Nice*, whereat they assisted, then any others that could tell *S. Hierome* what some unknown person had written of it,) put both it, and all the rest, that the *Council of Laodicea* rejected, out of the *Scripture Canon* received in the Church from the *Apostles* time to *theirs*? besides whom, we have * *Epiphanius* making honourable mention of the *Nicen Council*, and * S. *Hilary* that suffered much trouble and exile for it, together with * *S. Basil*, * *S. Greg. Nazianzen*, and * *Amphilochius*, (all of them nearer to it in time than S. *Hierome* was,) that never heard of any *such Book* to have been received and Canonized in it. 5. Fifthly, To be *Numbred* or *Read with the Scriptures* for the better edifying of *Manners*, and to be of *Equal Authority with them* for the determining of any Controversie belonging to *Faith* are Two Different things: In the first fence we receive the *Book of Judith* our selves; in the second neither did S. *Hierome* nor the *Council of Nice* receive it. 6. And therefore Lastly, they that urge the *Decree* and *Authority* of *this Council* against us in [i] *one* place, are content, upon better advice taken, to *Re-*

[b] Suprà pag. 43. ad lit. c.

[c] Erasm. in Cens. præfat. Hieron. *Non affirmat Hieronymus approbatum fuisse hunc Librum Judith in Synodo Nicæna, sed ait, in numero S. Literarum L E G I T U R computâsse.*

[d] Stapleton lib. 9. princip. c. 12. *Hieronymus hoc de Synodo Nicæna tantùm E X F A M A referre videtur. Synodus, inquit L E G I T U R computâsse, nam alibi apertè dubitat.*

[e] Lindanus li. 3. Panopl. c. 3. *Sed L E G I T U R computâsse, ait, Hieronymus, quod mihi dubitantis suspicionem subindicare videtur.* --& cætera quæ seq. pag. 45. ad lit. b. Salmeron Disp. 2. ad Sect. Secundó. *Hier. Librum Judith, ut Lib. Sap. Tob. &c. asseruit esse Apocrypham.* Acosta lib. 2. de Christo revelato cap. 13 Hier. *Librum Judith è Canone eximit*, which he would never have done, if he had believed, that the *Council of Nice* had received it into the *CANON.*

[f] Conc. Laod. infrà numb. 59.

[g] Sup num. 53.

[h] Inf. citand. num. 55. & 56.

[g] infra citand. num. 64. & 57. [i] Baron. & Bellarm. ubi sup. p. 43. ad lit. c.

call

call themselves in * *another*, and to confess, [a] that there was *no such Determination made by the Church* (that is, neither by any *Council*, or *Fathers* in the Church,) *before S. Hierom's time.* But the *Bishop of Rurmonde* shall conclude this defence for us, against all them that oppose the *Council of Nice* to us. For (as great a *Roman Catholick* as other-wise he is) after this manner he pleads our case. "[b] That, if the *Nicen Council* "held the *Book of Judith*, (and the other Books of "that Rank) to be Canonical, why did the *Council of* " *Laodicea* omit it? And why did *Nazianzen* make " no mention of it? *S. Hierome* seemeth to me to speak " as one that *doubted* of it? unless a man might think, " that *this* and many *more Decrees* besides, which the " *Council of Nice* made, were afterwards *pared away* " from it by fraudulent Hereticks; whereunto I can" not give my assent for the religious honour that I

* Baronius in Append. Tom. 10. notatione ad An. 325. Sect. 158. qui cùm primùm conficiens Annales putâsset *Decretum de Libro Judith in Synodo Nicæna fuisse factum*, atq; *ita à S. Hieronymo dictum*, Postea mutavit sententiam, & ait; *Haud affirmandum omninò existimarem Canonem de Libris Sacris statutum esse à Concilio Nicæno, á quo neminem ausum fuisse recedere, jure debet existimari. Sed non ex Canone de Sacris Libris confecto id asseruisse Hieronymum, verùm potiùs ex Actis ejus* (quæ nusquàm videntur) *in quibus obiter citatus idem Liber inventus fuerit, nisi dixerimus Librum quem apud Occidentales invenerit, &c.* a Bellarm. de Verbo Dei, lib. 1. cap. 10. *Admitto Hieronymum in ea fuisse opinione* (Ecclesiam non tantùm *Judaicam*, sed etiam *Christianam* Libros *Judith, Tobiæ & Maccab. legere quidem, sed eos inter Canonicas Scripturas non recipere*) *quia NONDUM GENERALE CONCILIUM DE HIS LIBRIS ALIQUID STATUERAT.* Ubi fateri eum necesse est *Concilium Nicænum* Nihil de Historia *Judithæ* statuisse. Melch. Canus, de loc. Theol. l. 2. c. 11. *At tempore Ruffini* (Hieronymi æqualis) *res NONDUM ERAT DEFINITA.* b Gul. Lindanus Episcopus olim Rurem. in Panopl. l. 3. c. 3. *Si Nicæna Synodus Librum Judith* (*cum aliis*) *in Canonem redegerat, cur Annis* 80 (debuisset dicere 40) *pòst, eum non accenset Synodus Laodicena? Cur Nazianzenus ejus non meminit? Sed Legitur computâsse, ait Hieronymus, quod mihi dubitantis opinionem subindicare videtur; nisi fortasse quis opinetur, hunc de Libris Canonicis Nicænum Canonem, unà cum plurimis aliis, &c. hereticorum fraude fuisse accisum? cui ne suffragemur, cogit pia de Sanctissimis Patribus in Concilio Laodiceno congregatis existimatio. Non illos eâ ætate, quâ Canonum Scientia inprimis ornabat Episcopos, tam fuisse sui & nominis & officii oblitos, ut illos aut nescierint, aut desideratos non requisierint. Adhæc, si verè legitur quod ait Hieronymus LEGI, librum Judith Concilium Nicænum inter Canonicos* (sed non ait Canonicos) *Computâsse quid sibi vult quod idem præf. in Libros Salom. scribit, Ecclesiam Libros Judith, Tobiæ, &c. legere quidem, sed inter S. Scripturas non recipere? verum nihil hac de re in Concilio Niceno fuisse definitum ut existimem, movet me quod hunc Laodicenum de Scripturis Canonicis Canonem, unà cum reliquis, Synodus Constantinopolitana VI. in Trullo approbavit, quod minimè videtur facturam, si designatam à CCCXVIII. illis Patribus Nicænis, Doctissimis juxtà ac Sanctissimis, Laodiceni aut non recepissent, aut [illegible] CANONEM.*

" bear

"bear to the *Fathers of Laodicea.* Who in that age, "when Bishops knew the *Canons of the Church* best, "and when it was their great commendation to be "skilful in them, could not be so far negligent both "of their credit, and their duty, as neither to know "them, if they were *extant*, nor to seek after them, "if they were *lost*. Besides, if that were *true*, which "*S. Hierome* saith, was *read* of the *Book of Judith*, that "the *Nicen Fathers took it into the Canon*, how shall "we construe that which he writes in his *Preface be-*"*fore the Books of Solomon*, That *though the Church* "*indeed reads the History of Judith and Tobit*, &c. "*Yet it doth not Receive them into the Number of Cano-*"*nical Scriptures?* But that the *Nicen Council* deter-"mined nothing in this matter, I am the rather in-"duced to believe, for that the *Sixth General Council* "*at Constantinople* approved the *Canon of Laodicea*; "which it would never have done, if the *Fathers* "that met there, had either rejected, or mutilated "the *Canon of Nice.*

* *An Dom.* 340.

LV. Not long after this time, * S. ATHANASIUS was made *Archbishop of Alexandria*; whom the *Nicen Council* had appointed to write *his Letters* unto all other Churches, from year to year, that they might certainly know when to keep their *Easter*. And to that purpose the *Patriarchs of this See* sent their *Paschal Epistles* abroad upon every annual Return of the *Epiphany*. In these *Epistles* they were wont otherwhiles to give instructions likewise concerning any point of Religion, which they thought needful to be published unto the people. And because ATHANASIUS had among other things understood, that certain *Apocryphal Books* went about in those days, under the name of *Sacred and Divine Scriptures*, he thought it a duty belonging to him, in that office of a *Patriarch* to inform the Churches throughout all Christen-

Christendome, what were the *Certain and undoubted Scriptures* both of the *Old and New Testament*. Therefore, in one of his [a] *Paschal Epistles* he giveth them a *perfect Catalogue* as well of the *Canonical*, as of the *Ecclesiastical Books*, then received by the *Orthodox Christians*, and chargeth them to abstain from all other *Apocryphal Writings* introduced by *Hereticks*. And first, he declareth, That [b] *All the Books* of the *Old Testament* are in number XXII. Naming them one after another, in the same order, that we do now; (as likewise he doth those of the *New*:) Then he addeth, That *these Books ONLY* be the *Fountains of Salvation*, from whence *all Doctrine of Piety and Religion is Preached*, and whereunto none ought to *add*, nor none to *detract* any thing from them. And afterwards in the end, to distinguish these *Canonical Books* the more exactly, from *them* which were termed only *Ecclesiastical*, he held it [c] necessary to tell them, That there were also some *other Books*, not admitted into *the Canon* of the *Bible*, but registred and proposed by the *Fathers of the Church*, to be read by those that were *New Beginners* in Religion, such as [d] *The Wisdom of Solomon*, *the Wisdom of the Son of Sirach*, *Esther* (to be understood of the *Greek Additions to Esther*, for [e] elsewhere he acknowledgeth the *History of Esther*, which we have from the *Hebrews* to be *Canonical*) *Judith*, *Tobit*, and a Book called the *Apostles Doctrine*, besides, *The Pastor* of *Hermes*. Of the *Maccabees* and *Susanna* here is no mention,) peradventure omitted in the *Transcript*,) but he will name *them* also, and give them their [f] *own place* by and by. In the mean while, the distinction which he makes here between

a S. Athanas. Epist. 39. in 2 Tom. oper. & apud. Balsamonem p. 920. *Sed quoniam Hæreticorum, &c. de nobis autem, ut qui divinas Scripturas ad Salutem habeamus, vereor etiam ne quemadmodum scripsit ad Corinthios Paulus, aliqui à simplicitate & Castitate aberrent, ex quorundam hominum calliditate verorum Librorum Homonymiâ decepti, deinceps in Alia quæ dicuntur Apocrypha delabi incipiant.* Ex Interpretatione Herveti.

b Paulò post. Ἔστι τοίνυν τὰ μὲν παλαιᾶς διαθήκης βιβλία τὰ ἀριθμῶ τὰ πάντα· εἰσὶ δύο; -- τῇ τάξει καὶ τὰ ὀνόματι· ἔστιν ἕκαστον ὅτω· πρῶτον, Γένεσις, &c.; Deinde ταῦτα πηγαὶ τῆς σωτηρίας -- ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον διαγγελίζεται, μηδεὶς τούτοις ἐπιβαλλέτω, &c. c Ibid. Ἀλλ' ἕνεκά γε τελείου ἀκριβείας προσίθημι καὶ τοῦτο γράφων ἀναγκαίως, ὡς ὅτι ἔστι καὶ ἕτερα βιβλία τούτων ἔξωθεν, ἃ κανονιζόμενα μὲν, &c. d Ibid. Σοφία Σολομῶνος καὶ σοφία Σιράχ, &c. e Vide numb. 56. f Vide numb. 56.

the *Canonical* and the *Ecclesiastical Books*, severing all other *Apocryphal Writings* from them *both*; (of which *triple Division* we shall give a further account [f] hereafter,) is in this place proposed by him * as a matter *constantly Delivered* in the *Church*, from the *Apostles* dayes to *his*.

Vide num. 62.

* Epist. citata. ἐπειδή περ, &c. *Quoniam nonnulli ausi sunt, ea quæ dicuntur Apocrypha sibi componere, & ea Divinæ Scripturæ permiscere, (de qua re certiores facti sumus,) mihi quoque visum est à Germanis fratribus admonito, ab alto per seriem exponere, qui in CANONEM recepti, & traditi, & creduntur esse DIVINI LIBRI,——quemadmodum traditi sunt PATRIBUS, qui AB INITIO ipsi Verbi Aspectores & Ministri fuerunt.*

LVI. Among other Works of S. ATHANASIUS there is a Book which is called, [a] *A perfect View of the Scriptures*. And though [b] *Card. Perron*, and [c] *Some Others* (because it maketh so much against them,) would not have it to be *his*, but written by some *later Greeks*, yet [d] *Card. Baronius*, (being in this more ingenuous than *Du Perron* is,) proveth it out of [e] *Athanasius* himself, to be his own work: And [f] *Card. Bellarmine* citeth it very often, without any scruple against it, (like as [g] most men do besides,) under *his* Name. However it be; if *he* were the Author of it, his former Testimony for us will be the more enlarged and confirmed by it; And if some *Other* of the *Ancient Fathers* wrote it, (as so much we may presume upon, at the least, for [h] *Card. Perron* brings no reason, to prove that it was any *later Writer*,) then have we got another *Old witness* to depose for us no less then ATHANASIUS doth himself. 1. For first [i] *The Books are here Numbred* as they were *before*; and he acknowledgeth no *Other Scriptures* to be *Canonical* among the [k] *Christians*, then what are likewise so

[a] S. Athanas. Synopsis Sacr. Scripturæ.
[b] Du Perron. Repl. l. 1. c. 50.
[c] Serar. Proloq. 4 in Judith. Gretser. def. lib. 1. c. 7.
[d] Baron. ad An. 342. Sect. 41.
[e] Athanas. Apol. ad Constantium. Imp.
[f] Bell. de Verb. Dei. l. 1. c. 7. Sect. 1 & 2. & 3 & c. 9. Sect. 5.
[g] Ca[t]ena Gr. patr. in Pentat. loc. cit.
[h] Loco citato.

[i] S. Athanas. in Synopsi S. Scrip. Καί ἐστι &c. *Et veteris quidem Testamenti sunt isti ac incipit enumerare Genesis, Exod. &c.* Quum enumerâsset, subjicit, ὁμοῦ τὰ κανονιζόμενα, &c. *Sunt in universum veteris Testamenti Libri Canonici XXII. Pares Numero Literis Hebræorum.* [k] Ibid. Πᾶσα γραφὴ ἡμῶν Χριστιανῶν &c. *Omnis nostra, qui CHRISTIANI sumus, Scriptura Divinitùs est inspirata. Libros autem habet non indefinitos, sed CERTO CANONE comprehensos.* Et enumerat ut supra.

so accompted to be among the *Hebrews*. Which is against the common Evasion, that * *Card. Bellarm. Perron*, and *their* followers here make, when they answer us, that the *Fathers*, whom we produce against them, never intended the *Christian* but the *Jews* † *Canon* only, in numbring no more then *XXII Books* of the OLD TESTAMENT. For in this place S. *Athanasius* (as *Melito, Origen*, and *Eusebius* before) numbers no more for them *both*; and lays the *Canon* of the *one*, as a foundation for the *Other*. 2. Secondly, in the next place he addeth, (*a*) That besides these there be also *Some Other Books* which are *not Received* into the former *Canon*, but Reckoned *without*, and Read only to Beginners for their better instruction in Manners, that is to say, *The Wisdom of Solomon*, and *the rest* before recited. 3. Thirdly, in the Conclusion he mentioneth (*b*) the *Books of the Maccabees*, & the *Story of Susanna* together with the former; but gives this note upon them all, That they are *in the Number of those Books* which he *contradicted*. In this Enumeration we find *The Book of Esther* named; but it is *that Book of Esther* which beginneth (*c*) (as there he saith himself,) with the *Dream of Mordecai*; and not that *Canonical History of Esther*, which in *Our Bibles* standeth next in order to *Ezra*, and *Nehemiah*. For *this* he acknowledgeth to be among *those Books*, (*d*) that the *Hebrews* had in *their Canons of the Bible*; And though he makes no particular mention of it, when he reciteth the *rest* which belong properly to that *Canon*, yet he omitteth not to give us notice immediately after, (*e*) That as *Ruth* was

* Passim locis superiùs citatis.
† Baron. Anno 171. Sect 5. de Melitone *Ex Canone Hebræorum TANTUM Libros recensuit.* Yet *Melito* went to the *Apostolical Churches of the Christians* to be rightly informed in it, and brought his *Catalogue* of the *Canonical Books* from them.

[a] S. Athanas. in Synopsi S. Script. Ἐκτὸς δὲ τούτων εἰσὶ πάλιν ἕτερα βιβλία, &c. *Extra verò hos Libros sunt etiam alii nonnulli V. T. non quidem in CANONEM recepti, sed qui tantùm Catechumenis prælegantur, Hi sunt Sapientia, Syrac, Esther, Judith & Tobias.*

[b] Ib. In fine. Τὰ μὲν οὖν ἀντιλεγόμενα τῆς παλαιᾶς, *Illos quidem, quibus contradicitur, V. T. libros suprà recitavimus, veluti sunt Sapientia Solomonis, Syrac, Esther, Judith & Tobit.* Σὺν ἐκείνοις δὲ καὶ ταῦτα ἠριθμηνται, Μακκαβαϊκὰ βιβλία δύο, Πτολεμαϊκά, Ψαλμοὶ καὶ ᾠδὴ Σολομῶντος, Σωσαννά· ταῦτα τὰ ἀντιλεγόμενα τῆς παλαιᾶς διαθήκης. Per Πτολεμαϊκὰ autem videtur intelligi Liber, qui dicitur *Maccabæorum Tertius*. (ea recensens quæ à *Ptolemæo Philopatore* adversùs Judæos in Ægypto facta sunt,) quique habetur in exemplaribus LXX hodiè impressis. [c] Ibid. *Initium ejus hoc est. An. 2. regnante Artaxerxe, &c. Somnium vidit Mardochæus, &c.* Hæc autem verba sunt non Hebræi Libri, sed Græci, qui adsutus est; uti in vulgatâ Latinâ annotatur. And so begins our *Apocryphal Esther*. [d] Ibid, post Canonicorum Librorum Enumerationem subjungit, et refert, κανονίζεσθαι παρ' Ἑβραίοις τὴν Ἐσθήρ. [e] Ib. —— καὶ τὴν μὲν Ῥοὺθ μετὰ τῶν Κριτῶν εἰς ἓν βιβλίον ἀριθμεῖσθαι, τὴν δὲ Ἐσθὴρ εἰς ἕτερον ἕν.

(sometimes) compted *One Book* with the *Judges*, so was *this* with *Another*; (that *Other* was *Ezra*, who is most probably held(*c*) to have been the *Authour* of it.) And this I take to be a far better reason, why *S. Athanasius*, here, did not *specially* name it, than that which (*d*) *Sixtus, the Dominican*, gives us for it in his *Bibliotheque*; where he rejecteth the *New additions* made to this *Book of Esther*, as we our selves do, together with *Athanasius*, and all the *Fathers* before us: But that either *he* or *they* should therefore reject *the Book of Esther it self*, (which they never did,) because of these *later* and *uncanonical Pieces*, that had been annexed to it by the *Hellenists*; or that neither of them made any more Estimation of the *One* than they did of the *Other*; or that *this undoubted Book of Esther* was never received into the *Canon* before the *Third Council of Carthage*; all these are but the groundless and false assertions of this *Dominican Fryar*; for though * *Melito* and * *Nazianzen*, named it not, yet they comprehended it under the name of *Ezra* as they did also the *Book* of *Nehemiah*, these *Three* being by (*e*) many accompted but for *One*: and S. *Athanasius* is so far from *rejecting* it, that he refers to the *Hebrew Canon* for it, where it was never wanting: upon which *Canon* founding himself for the *Canon* of the *Christians*, (as he doth expresly,) he cannot, or at least he ought not to be so taken, as if he meant in his own *Judgement* to vary from it. But that none received *this Book* among the *Canonical Scriptures* before the *Council of Carthage*, is a manifest untruth: For *Origen* and *Eusebius* reckoned it, as received, (before;) and on this side of *that Council*,

c Isidor. Hisp. ORIG. lib. 6. c. 2.

d Sixt. Sen. Bibl. lib. 1. Sect. 1. *Liber Esther juxta ordinem Hebraici Canonis hoc loco recensendus esset.* (& Sect. 2.) *Nostri autem Codices ad finem hujus voluminis Sex capitula interponunt. Accidit verò, ut propter has Appendicum Lacinias, hinc indè quorundam Scriptorum temeritate insertas, Liber hic, quamvis Hebraicus & Hebraicè receptus, seró admodum* (fallitur hic Sixtus) *apud Christianos Canonicam Authoritatem receperit, unde nec ipsum Melito nec Nazianzenus inter Sacros Libros enumerârunt: & Athanasius in Synopsi de Catalogo Canonicorum Voluminum tanquam Nothum* (hic verò Sixtus falsus est) *nominatim abjecit, quem deniq; Conc. Carthaginense Tertium inter Sacra Volumina computavit.*

* * Who to make up the number of XXII divided the Book of *Ruth* from the Book of *Judges*. (Vide p. 33. and p. 113.) as *Athan.* here did. *e* Sub Esræ nomine συνεχδοχικῶς intellexerunt *Nehemiam & Estheram*; quos etiam *Hieronymus* jungit in petitione *Domniani & Rogatiani*, qui ab eo interpretationem eorum poscebant, *Tertius* (inquit) *Annus est, quod semper scribitis, & rescribitis, ut Esræ Librum & ESTHER vobis ex Hebræo transferam.* Præf. in Esr. & Neh.

we

we shall produce the Testimonies of *Sundry Others*, that received it, (hereafter.) In the mean while the objections which (*a*) *Card. Perron* and (*b*) *Coccius* pretend to bring out of S. *Athanasius*, for the Canonizing of *Tobit, Judith, Wisdome* & *Ecclesiasticus*, under the name of *Divine Scriptures*, are some of them taken from such Writings as be (*c*) *None of his*, but (*d*) confessed to be *Suppositious*; and othersome are express (*e*) Passages of the *Holy Scriptures* themselves, which need not these *Forraign Books* to authorize them; the (*f*) rest are only such *General Terms* of speech that they may be applyed (as they have been often) to *other* Ecclesiastical Writings as well as *these*, and make nothing against us.

a Du Perron. Repl. lib. 1. cap. 50.
b Cocc. Thesaur. lib. 6. art. 9. 12, 17.
c Athanas. disp. cum Ario Laod. exhortat. ad Monachos. Lib. de Virginitate.
d Nannius præf. in Athan. Baron. An. 338. Sect. 8. & 9. Bellarm. de Scr. Eccl.
e Athan. Epist. De Decr. Syn. Nicæn. & Orat. 5. contra Arian. & Apolog. de Fug. *f* Epist. Synod. Alex. & Synop.

LVII. * S. HILARY, the Bishop of *Poitiers* in *France* (a Man highly honoured by (*g*) S. *Augustine*, approved in all his Writing by (*h*) LXX Bishops met together in a *Council at Rome*,) was Contemporary to S. *Athanasius*, and suffered with him under the oppression and cruelty of the *Arians*, by whom they were *both* exiled. From his Testimony concerning the *Canonical Books of Scripture* (wherein he agreed likewise with S. *Athanasius*, no less then he did in the *Articles of his Creed*,) we shall have the Consent of the *Latine* Church with the *Greek* in this Age, as we had it before in the Time of *Origen* and *Tertullian*. For after this manner doth S. HILARY (*i*) Number *those Books*, and the Churches of *France* then received

* *An. Dom.* 350.

g S. Aug. contra Jul. Pelag. lib. 1. cap. 2.
h Gelas. in Conc. 70. Episcoporum.
i S. Hilar. Prol. explanat. in Psalmos. *In XXII Libros Lex V. T. deputatur, ut cum Literarum Hebræi Sermonis convenirent. Qui ita SECUNDUM TRADITIONES VETERUM computantur; ut MOYSI Sint Libri Quinque; Jesu Nave Sextus; JUDICUM & RUTH Septimus; 1 & 2 REGNORUM in Octavum, 3. & 4. in Nonum: PARALIPOMENON Duo in Decimum sint; SERMONES DIERUM ESDRÆ in Duodecimum; SALOMONIS PROVERBIA, ECCLESIASTES, CANTICA CANTICORUM in Tertium Decimum, & Quintum Decimum. DUODECIM autem PROPHETÆ in Sextum Decimum. ESAIAS Deinde, & HIEREMIAS cum LAMENTATIONE & EPISTOLA, (quæ habetur cap. 29. Jeremiæ) sed & DANIEL, & EZECHIEL, & JOB, ESTHER, Viginti & Duorum Librorum NUMERUM CONSUMMENT.*

no other. "The first Five of *Moses*; the Sixth of *Joshuah*; the Seventh of *Judges and Ruth*; the Eighth "of the 1. *and* 2. *of Kings*; the Ninth of the 3. *and* "4. *of Kings*, the Tenth of the *Two Books* called the "*Chronicles*, the Eleventh of *Ezra* (wherein *Nehemiah* "was comprehended.) The Book of *Psalms* made "the Twelfth, The *Proverbs of Solomon*, *Ecclesiastes* "and the *Song of Songs* made the Thirteenth, Four-"teenth and Fifteenth. The *Twelve Prophets* made the "Sixteenth. Then *Isaiah*, and *Jeremy* together with his "*Lamentations*, and his *Epistle* (now the XXIX Chap-"ter of his Prophecy;) *Daniel*, and *Ezechiel*, and *Job*, "and *Esther*, make up *the Full Number* of *XXII Books*. Unto all which Enumeration he setteth likewise his *Preface*, (which is specially to be noted,) * That in this sort The *Ancient Fathers* had delivered over these Books to Posterity. And this Testimony is so clear, that *Cardinal Bellarmine* hath nothing to say against it, but † rangeth *S. Hilary* among those *Ancients*, who herein evidently followed the *Hebrew Canon* of the *Old Bible*; and are therefore, by his own confession, so to be understood, (*a*) that they acknowledged not any of the *Controverted Books* to belong thereunto. (*b*) Some indeed there were in *S. Hilary*'s time, who of their own heads augmented the Number of XXII by adding the Books of *Tobit* and *Judith*; but he approves them not. And though otherwhiles he quoteth the Books of (*c*) *Wisdom* (*d*) *Ecclesiasticus*, (*e*) *Tobit* & (*f*) the *Maccabees*, yet hereby he never intended to give them that *Canonical Authority*, which the (*g*) *Law and Prophets* had peculiarly reserved to them by *God* himself.

* Ibid. ut suprá. *Qui ITA secundùm Traditionis VETERUM computantur.*

† Bellarm. de Verb. Dei lib. 1. c. 20. Sect. penult. *Multi VETERUM, ut Melito, Epiphanius, Hilarius, &c. in Canone V. T. exponendo secuti sunt Hebræos.*

a Idem. ibid. cap. 10. Sect. 1. *Hi Libri simul OMNES (Tobiæ, Judith, Sapientiæ, Ecclesiastici & Maccabæorum) rejiciuntur ab Hebræis.*

b S. Hilar. loco cit. post enumerationem prædictam. *Quibusdam autem VISUM est, additis Tobiá & Judith, XXIV Libros Secundùm Numerum Græcarum Literarum connumerare.* *c* S. Hil. in Psalm. 127. *d* Id. in 7. Ca. super. S. Math. *e* Id. in Psal. 118. *f* Id. in Psal. 125. *g* Id. Ibid. *Dicentes hæc Omnia à Lege, & Prophetis, & Evangeliis.*

LVIII. * S.

LVIII. * S. CYRIL Was Bishop of *Jerusalem* at the same time when *S. Athanasius* was Patriarch of *Alexandria*, and S. *Hilary* Bishop of *Poitiers*. In the flower of his Age he was famous in the Church, ‖ being the Author of those (*h*) *Catechistical Sermons* or *Institutions*, which are mentioned by (*i*) S. *Jerome*, cited Both by *Theodoret* and (*k*) *Damascen*, of Old, and are now, of late, (though not without Suspicion of some corrupted passages in them,) set forth to the world. Among the Bishops met together in the *Second General Council* at *Constantinople* he was (*l*) reckoned for *One of the Chief*; which renders his Testimony to be the more considerable with us. The (*m*) *Catalogue* then which he gave to his Auditors of the *Canonical Books of Scripture*, was the same at *Jerusalem*, that *Origen* and S. *Athanasius* gave to theirs at *Alexandria* every way agreeing with other Churches abroad, in the *Number* and *Names* of them all. Only the *Name of Baruch*, (which is not the controverted *Book* of *Baruch*,) is added here to *Jeremy*, because he

An. Dom. 360.

‖ S. Hieronymus de Scriptor. Eccles.

h Catecheses ad Illuminatos.

i Qui Dialogo 2. nonnulla affert ex Catechesi 4.

k Qui Orat. 3. de Imag. quædam citat ex Cat. 12.

l Socrat. hist. Eccl. li 5. c. 8. *m* S. Cyril. Catech. 4. (the same that *Theodoret* cited) de Sacra Scriptura. Ταῦτα δὲ διδάσκουσιν ἡμᾶς αἱ θεόπνευστοι γραφαὶ τῆς παλαιᾶς τε καὶ καινῆς διαθήκης, &c. *Ea verò docent nos à Deo inspiratæ Vet. ac Nov. Testamenti Scripturæ, &c.* Καὶ φιλομαθῶς ἐπίγνωθι παρὰ τῆς ἐκκλησίας ποῖαι μέν εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι, &c. *Disce quoque studiosè ab Ecclesia quinam sint V. T. Libri; neque mihi leges quicquam Apocryphorum—— Divinas lege Scripturas V. T. Libros XXII. quos LXX duo interpretes transtulerunt. Hos SOLOS meditare quos & in Ecclesia securé, tutòque recitamus. Multò prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, Ecclesiæ Antistites, qui hos tradiderunt. Tu ergò cùm sis filius ECCLESIÆ, Leges & Instituta Patrum ne evertas, corrumpasve. Ac veteris quidem Instrumenti, sicut diximus, XXII Libros meditare, quos si discendi studio teneris, me NOMINATIM enumerante, da operam ut memineris. Legis enim primi MOSIS Quinque Libri sunt. Gen. Ex. Lev. Num. Deut. Deinde JESUS FILIUS Nave. JUDICUM unà cum RUTH Liber Septimus Numero: reliquorum autem Historicorum Librorum 1 & 2 REG. unus Liber est Hebræis. unus item 3 & 4. Similiterque apud eos PARALIPOMENON 1 & 2 unus est Liber. ESDRÆ etiam 1 & 2* (Id est Nehemiæ) *unus reputatus. ESTHER* (ita sæpe computabatur) *Duodecimus Liber est; & hi quidem historici sunt. Scripti autem versibus sunt Quinque, JOB, Liber PSALMORUM, PROVERBIA, ECCLESIASTES, & CANTICUM CANTICORUM, qui Liber est Septimus Decimus. Accedunt ad hos Quinque Prophetici; DUODECIM PROPHETARUM Liber unus; ESAIÆ unus; Et JEREMIÆ cum Baruch Lamentationibus, & Epistola; Deinceps EZECHIEL; cum DANIEL, qui Vicesimus Secundus est V. T. Novi autem, &c.—— Reliqui omnes EXTRANEI, Secundóque loco habentur: & qui in Ecclesiis non leguntur, eos omnes neque per te legas, quemadmodum audisti. Ac de his quidem hactenus*

is

is so often mentioned, and hath so great a part in *that Prophecy*; but *S. Cyril* makes but *One Book* of them *both*, joyning the *Lamentations* and the *Epistle of Jeremy* with it besides, to complete, (and not to exceed,) the Number of XXII *Books* in all. For howsoever the Ancient Manner of *Dividing* and *Ordering* them was otherwhiles sometimes different from one another, yet the *Books* themselves, and the *Number* of them, were still the same. We have cited S. *Cyril's Testimony* here at large in the *Margin*. Where, that we may not mistake him, when he forbiddeth the *Reading of any Apocryphal Book*, we are not to understand him so, as if he meant hereby *the Books of Tobit and Judith*, and the rest of that *Classe*, which we now call *Apocryphal* (though we might more aptly call them *Ecclesiastical*,) for he read them, and (*a*) quoted some of them himself, being *Such Books*, (*b*) that had been of ancient time received in the *Church*, to be *read* unto the *People*, at their *First Entrance* and Introduction to a Christian life, By S. *Cyril's* (*c*) *Apocryphal Books* therefore we are to understand some other disapproved and *obscure Writings*, that over and besides both the *Canonical* and *Ecclesiastical Books*, certain private persons (then) went about to bring in, and recommend to the *Church* at *Jerusalem*, as they had likewise endeavoured to do in the *Church* at *Alexandria*, and *Other places* abroad. And whereas he specially exhorteth them here, to (*d*) *Read the XXII Books of the Old Testament, which the Septuagint translated*, we are further from hence to observe, that although both he at *Jerusalem*, and S. *Athanasius* at *Alexandria*, together with *Other Churches*, had not the use of the *Hebrew Bible* among them, but kept themselves only to the *Greek Translation* of the LXX, whereunto were afterwards commonly (*e*) added those *Ecclesiastical Books* which the *Hellenist Jews* first introduced, and received

a Catech. 6. & Car. 9. ex Sap. & Eccl.

b S. Ath anas. Ep. paulò antè laudatâ, βιβλία δὲ κανονιζόμενα μὲν &c. *Libri non quidem in Canonem relati, sed à Majoribus nostris Propositi, ut Prælegantur iis, qui primum accedunt, &c.*

c *Et nihil ex Apocryphis legas.* S. Cyril. loco citato.

d *Divinas lege Scripturas, nempe V. T. Libros XXII, quos LXX Duo Interpretes transtulerunt.* Id. Ibid.

e *Neque enim. à LXX Senibus versi sunt sacramenta, sicut nec in Hebræo codice habemus* Lud. Viv. in Aug. de civ. Dei. lib. 18. c. 31. *Supplementum in Hebræo non habetur, sed ex Græca Theodotianis Editione transcriptum est.* S. Sen. lib. 1. Bibl. Sect. 2.

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into their Churches, that so all the most eminent Books of Religion written in the Greek tongue before *Christ's* time might be put together and contain'd in *One Volume*; (*a*) yet nevertheless they were always careful to preserve the Honour of the *Hebrew Canon*, which consisted of *XXII Books* only, *Divinely inspired*; and accurately to distinguish them from the *Rest*, which had but *Ecclesiastical Authority*; A distinction which our and other Reformed Churches are still careful to keep up at this day.

LIX. S. *Athanasius* and S. *Cyril* were herein followed by all the Bishops assembled together in the* COUNCIL of LAODICEA, out of ‖ Several Provinces in *Asia*. Which was a *Council* had in such Reverence and Estimation by All men in those elder Ages following, that *The Canons* of it were generally received into † *The Code of the Universal Church*, where the year CCCLXIV is specified when it was held. *Baronius* in his (*b*) Annals placeth it before the *General Council of Nice*, (but bringeth very weak Arguments to prove his Chronology;) and (*c*) *Binius* here followeth *Baronius*, (whom for the most part he transcribes in all *his Notes* upon the *Councils*) fearing (*d*) lest the *Book of Judith* should otherwise suffer some prejudice, unless the greater Authority of the *Nicen Council* be reckoned to come after this *Laodicean Synod*, and reverse the *Constitution* that was here made concerning the *Apocryphal Books* of Scripture. For so they presume that the *Council of Nice* did; but upon what slender grounds they presumed it, we have at large set forth (*e*) before, and here we

a Ita Origines in Ep. ad Jul. Afric. *Supplementum Dan. apud LXX Interpretes haberi, & in Ecclesiis legi ait*; sed *Canonicum* esse nusquam asserit; imò diserté negat in locis suprà citatis.

* *An Dom.* 364.

‖ Titulus apud Dionys. Exignum.

† *CODEX CANONUM ECCLESIÆ UNIVERSÆ, à Justiniano Imperatore confirmatus.* Infrà num. 90.

b Baron. Annal. in Append. ad Tomum 4. *Cum reperiantur Quinque Canones Laodicensis Concilii eadem continere quæ in Concilio Niceno statuta sunt, nec in eis ulla prorsus mentio habeatur Canonum Nicænorum eadem statuentium, argumentum est, ante Nicen. Conc. et à Patribus Synodi Laodicenæ decreta fuisse, &c.*

c Concil. Tom. 1.

d In Notis ad Conc. Laodic. Sect. Sub Silvestro *Liber Judith autoritate hujus Provincialis Concilii Laodiceni inter Apocryphos rejicitur, quem (S. Hier. teste) Patres Concilii Niceni velut Sacro-sanctum in Canonem Scripturæ recepserunt. Oportet igitur concedere hoc Laodicense ante Nicænum celebratum fuisse; vel saltem, quod dictu inconvenientius est, Catholicæ Ecclesiæ Episcopos ea quæ de Canonicis Libris in Magno Oecumenico Concilio Magnâ Considerationè decreta erant,* (at magna erat hic Bar. & Bin. inconsiderantia,) *convellere & retractare ausos fuisse.* *e* Num. 54.

place

place this *Synod* of *LAODICEA* in that time and order which the *Code* hath assigned to it. In the last *(e)* Canon whereof, (which in that *Universal Code* is numbred to be the CLXIII) this *Decree* was made *(f) That no Books which had been composed only by private persons should be read in the Church, nor any other that were not Canonical, but only those which belonged to the* CANON *of the* OLD *and* NEW TESTAMENT, that is to say, of the OLD, *Genesis, Exodus, &c.* till we come to the Prophet *Daniel*, which is there made the XXII Book; and of the NEW, *Matthew, Mark, &c.* till we come to the *Revelation* of *S. John*, which for the high and hidden Mysteries that are in it, was not then usually *Read in their Churches*, no more then it is now in *Ours*. But for *all the rest* they number them, as we do, and leave *all the Controverted Books* out of their *Accompt*.

e Concil. Laodic. can. 59.

f Ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐ βιβλία οὐ κανόνισα ἀλλὰ μόνα τὰ κανονισθέντα, &c. Ὅσα δεῖ βιβλία, &c. *Quod non oportet privatos Psalmos in Ecclesia legere, aut Libros non Canonicos sed solos Canonicos Veteris & Novi T. Hæc autem sunt quæ legi oportet V. T. Scriptu.* 1. *Genesis*, 2. *Exod.* 3. *Levit.* 4. *Numeri*, 5. *Deut.* 6. *Josbua*, 7. *Judices et Ruth*, 8. *Esther*, 9. *Reg.* 1. *et* 2. 10. *Reg.* 3. *et* 4. 11. *Paralip.* 1. *et* 2. 12. *Esd.* 1. *et* 2. (id est Nehem.) 13. *Liber Psalmorum*, 14. *Proverbia Salomonis*, 15. *Ecclesiastes*, 16. *Cont. Cantic.* 17. *Job*, 18. *Duodecim Prophetæ*, 19. *Isaias*, 20. *Jeremias* (cum Baruch, Lamentat. & Epistola quæ in Latina versione, omittuntur.) 21. *Ezech.* 22. *Daniel. Novi autem T. hæc, Evangelia quatuor, &c.*

LX. For the better understanding of which *Canon*, and removing those Scruples that be otherwhiles raised about it; we are first to consider, 1. That they had an Ancient Custom in the Church to Read unto the People there, not only *those Books* which were properly and strictly † *Canonical*, but likewise *(g) Some Other*, which were in honour among them, both for their Antiquity, being written before *Christ*'s time, and for their many good Rules and Examples of Piety, that tended to edification, and the well ordering of Mens Lives. 1. Of the *First* sort were the XXII Books, which *Moses and the Prophets* left behind them; these they called *Canonical*; 2. Of the *Second* sort were the Books of *Tobit*, *Judith*, *Ecclesiasticus*, *Wisdom*, and the *Maccabees*, added by the *Hellenists* to

† Θεόπνευστοι.

g S. Athan. ubi sup. S. Hier. præfat. in Libr. Salom. Ruffin. in Symbolum.

to the *Old Testament*, and the *Pastor of Hermes*, the *Doctrine of the Apostles*, and the *Epistle of Clement*, subjoyned by *some Others* to the *New*; And these they called * *Ecclesiastical Scriptures*. 3. There were *Other Books* yet besides these of a *Third* sort, that divers *Private* men endeavoured to introduce among the people; which because they were found to be fraught with *Erroneous* and *Pernicious Doctrines*, many uncertain and fabulous Relations being therewith intermixed, the Fathers utterly *forbad* to be *Read in the Church* at all. And these they properly called † *Apocryphal Scriptures*. Those that were of the *Second Rank* had otherwhiles by some particular men the *Name* of the *Third Sort* given them, but the name of the *First* they never had, till after *this Age*; and even then also, often were they call'd *Apocryphal*, but *Canonical* very seldom; nor were they in those after-Ages termed *so* at all, otherwise then by a popular way of Expression, and taking the word *Canonical* in a larger Sence, than ever the *Fathers* took it in these *Elder times* of the Church. 4. Moreover of those *Ecclesiastical Books*, which were permitted to be *Read to the people*, they had both in this, and in the former Age, Divers Kinds. For in *all* places they had no *one* and the *same* Custom; nor were the Books of *Tobit* and *Judith* only, with the *rest* of that order, that were written before *Christ* came into the World, allowed to be Read in the Church; but *some Other* besides, (*Ecclesiastical* and *profitable Books* also) that were written after his time. To which purpose we have the Testimony of *(a) Eusebius*, for Reading the *Book of Hermes*, in some Churches; and the Testimony both of *(b) him* and *(c) Dionysius (d)* the Bishop of *Corinth*, for

* Ruff. Ibid. *Quæ omnia legi quidem in Ecclesia majores nostri voluerunt.* Id. Ibid. *Sciendum est, quòd & alii Libri sunt, qui non* CANONICI *sed* ECCLESIASTICI *à Majoribus appellati sunt, ut est Sap. Solom. & alia Sapientia quæ dicitur filii Syrach, qui Liber apud Latinos* HOC IPSO GENERALI VOCABULO ECCLESIASTICUS *appellatur, quo vocabulo non Auctor Libelli, sed Scripturæ* QUALITAS *cognominata est. Ejusd. ordinis, &c.*

† Sicut sunt *Acta Petri, Evang. Petri, Apocalyp. Petri, Acta Pauli*, apud Euseb. Hist. Eccl. lib. 3. c. 3. Item, *Evang. Thom. Matthiæ, Andr. ab Hæreticis publicè lecta.* Eod. lib. cap. 22. Item *Scripturæ Apocryphæ ab Hereticis in publicum productæ.* Apud. eund. li. 4. c. 21. ex *Irenæo.*

a Euseb. Hist. Eccl. l. 3. c. 3. *Novimus Librum Hermetis qui dicitur Pastor, publicè Lectum fuisse in Ecclesia.*

b Id. lib. 3. c. 14. *Novimus hanc Epistolam Clementis & Olim & nostrâ ætate in plurimis Ecclesiis communiter legi solere.*

c Apud. eund. l. 4. c. 22. *Celebravimus diem Dominicum, & Admonitionis gratiâ* (addit Eusebius, *antiquo more*) *& legimus & semper legemus priorem Clementis Epistolam ad nos Scriptam.* d Antiqui Scriptor. *Eloquentiæ magnæ & industriæ nomine* à S. Hieronym. laudatus in lib. de Script. Ecc

for Reading the *Epiſtle* of *Clement*, in other Churches when they met together *publickly to celebrate the Lord's Day*. And to the ſame purpoſe we had the Teſtimony of (*e*) S. *Athanaſius* in his *Paſchal Epiſtle*, mentioned before, for the Reading of *The Doctrine of the Apoſtles*, (which peradventure was the *Book of Canons* ſet forth under *their Name*, few at firſt, but in proceſs of time much augmented,) and the *Book* that was called *The Paſtor*. All which being *Eccleſiaſtical Writings* & uſeful for the inſtruction of the people, were put into a *Diviſion* or *Claſſe* by themſelves, and clearly diſtinguiſhed (*f*) both from the *Canonical*, and from *Apocryphal Books* properly ſo termed. 5. But when among this *Eccleſiaſtical Claſſe* ſome other men had in divers places brought in and mingled thoſe *Books* that were merely *Apocryphal*, Reading them alſo to the people under the ſpecious Title of *Holy and Divine Scriptures*; from hence it was, that the Fathers in the *Council of Laodicea* took occaſion to make their *Canon*; and held it neceſſary to declare the *Number* of thoſe *Authentick Books*, that were publickly to be *Read* unto the people in the *Church*.

LXI. Yet againſt our producing of *this Canon*, it is alledged, that *Baruch* is added in the OLD Teſtament, and the *Apocalyps* left out in the NEW. For Anſwer whereunto, we ſay Firſt, (as we did before to the place (*g*) in *S. Cyril*,) that this is not the *Book* of *Baruch*, which ſtandeth ſeparate by it ſelf in the Rank of thoſe that be Controverted, but an (*h*) *Exegetical* or fuller *Expreſſion* only of what is contained in the *Book* of *Jeremy*. And ſo *Origen* expreſſed it when he ſaid, (*i*) that *Jeremy*, with the *Lamentations*, and with *his Epiſtle* made but *One Book*; (that *Epiſtle* therefore muſt be contained and written in that *Book*, as it is in the XXIX *Chap.* of his *Prophecy*:) whereunto

e S. Athan. ubi ſuprá. Διδαχὴν καλουμένην τῶν Ἀποστόλων, καὶ τὸν Ποιμένα.

f Καὶ ὅμως, &c. *neq; inter Canonicos neque inter Eccleſiaſticos ullo modo* οὐδαμοῦ *memorantur Apocryphi.*

g Num. 53.

h Ἱερεμίας καὶ Βαρούχ, Θρῆνοι καὶ ἐπιστολαί. *Can. cit.*

i Sup. num. 49. *Jeremias cum Threnis & Epiſtola unum ſunt.*

unto (*k*) S. *Athanaſius* & S. *Cyril* have added *Baruch*, (like as the *Council* at *Laodicea* did here) and made but *One* and the *ſame Book* of them all. For *Baruch*'s Name is famous in *Jeremy*, whoſe *Diſciple* and (*l*) *Scribe* he was, ſuffering the ſame *Perſecution* and (*m*) *Baniſhment* that *Jeremy* did, and (*n*) publiſhing the ſame *Words* and *Prophecies*, that *Jeremy* had required him to write; ſo that in ſeveral relations a great *Part* of the *Book* may be attributed to them both. And very probable it is, that for this Reaſon, the *Fathers* that followed *Origen*, did not only (after his example) joyn the *Lamentations* and the *Epiſtle* to *Jeremy*, but the Name of (*o*) *Baruch* beſides; whereby they intended nothing elſe, (as, by keeping themſelves preciſely to the Number of XXII *Books* only, is clear,) then what was inſerted concerning *Baruch* in the *Book* of *Jeremy* it ſelf; (for otherwiſe they muſt have *augmented* their *Account*, and added *One Book* more to their *Number*, which they never do:) Nor could *Card. Bellarmine* take *theſe Fathers* in any other ſence, when he confeſſed and ſaid, (though afterwards he agreeth not with his own words,) * " *That neither any Ancient* " *Council, nor Pope, nor Father, in Reciting the Books of* " *holy Scripture, had made any peculiar mention of this* " *Prophet Baruch by himſelf*: which would be falſe, if either the *Council of Laodicea*, or S. *Athanaſius*, or S. *Cyril of Jeruſalem*, had not by the *Mention* that they make of *Baruch*, underſtood *thoſe Paſſages of him* which are comprehended in the *Book* of *Jeremy*, written in *Hebrew*, but that other *Diſtinct Book*, which is now extant under *his Name*, and was firſt written only in the *Greek Tongue*; A *Book* ſo different in the preſent Editions from the *Old Latin* Tranſlation, that we have no aſſurance, whether there be a *true Copy* of it, or no; and therefore † S. *Hierome* would not meddle with it.

k Epiſtola Paſch. ſuprà citat. *Jeremias & unà cum illo Baruch, Lamentationes, & Epiſtola.*

l Jer. 36. 4.

m Jer. 43. 6, 7.

n Jer. 36. 8.

o Niſi vitium ſit in *Græco* Conc. Laodiceni Codice, nam in *Latino* (qui ante *verſionem Gentiani Herveti* extabat) *iſta omnia nomina* prætermiſſa ſunt, & *Jeremias* ſolus ponitur. *Iſid. Merc. Merlinus* & *P. Crab.*

* Bellarm. de Verbo Dei, lib. 1. cap. 8. *De Libro Baruch Controverſia fuit, & eſt, tùm quià non invenitur in Hebræis Codicibus, tùm etiàm quia nec Concilia antiqua, neque Pontifices, neque Patres, quos ſuprà citavimus, qui Catalogum Librorum Sacrorum texunt, hujus Prophetæ diſertis verbis meminerunt.*

† S. Hier. præf. in Jerem. *Librum autem Baruch, qui apud Hebræos nec legitur, nec habetur, prætermiſimus.* Item præf. in Comment. quibus *Jeremiam* exponit. *Libellum Baruch, qui vulgò Editioni LXX copulatur, nec habetur apud Hebræos, &* ψευδόγραφον *Epiſtolam Jeremiæ nequaquam cenſui diſſerendam.*

 LXII. Then

LXII. Then, as to the leaving out of the *Apocalyps*, (which is a second Exception against this *Canon* of *Laodicea*,) though the Question between the followers of the *Trent-Canon* and *Ours*, be not concerning any *Books* of the *New Testament*, (wherein we all agree,) yet we have thus much to say for the *Council*. 1. That the *Preface* which they make to their *Canon*, sheweth their intention, only (or at least, chiefly) to have been, thereby to declare(*a*) *What Canonical Books were publickly to be Read among them in the CHURCH*, where because their *Custom* was not usually to *Read* the *Apocalyps*, therefore they forbare to *Name* it. 2. That this *Custom* was not grounded upon any Opinion they had, as if that *Book* were *no part* of the *New Testament*, but because it was so replenished with abstruse and hidden(*b*) *Mysteries*, as that (few or none being fit and able Persons to Explain it,) the people would receive the less instruction and *edifying* by it; which is the reason that in our (*c*) *publick Calendar* for *Reading the Books of the New Testament* in the ordinary course of the Year, *our own Church* hath likewise omitted it: and yet we hold it to be *Canonical*; (as they (*d*) of the *Greek Church* did;) often alledging it in our *Sermons* and *Treatises*; and otherwhiles Reading *Divers Parts* of it in our *Publick Service*. 3. It is altogether improbable, that the Fathers of *this Council* should absolutely reject *that Book* out of the *Canon*, when it was in their (*e*) own time (as it was also (*f*) before and (*g*) after their time) held an *Heresie* to reject it: For though some *few* men in the *Greek Church* were not always so well satisfied concerning the *Authour* of *this Book*, but (*h*) doubted whether it was S. *John* the *Evangelist*, or some other *Apostolical Writer* of that *Name*; yet as the Reasons which they brought for themselves were of little weight, so they were at all times opposed and answered by the *Greater Part*

a Conc. Laodic. loco citato. *Quòd non oportet privatos Psalmos in ECCLESIA LEGERE, &c. Hæc autem, sunt quæ LEGI oportet, &c.*

b S. Hier. in Prol. galeat. *Tot habet Sacramenta quot verba.*

c Liturg. Eccl. Angl. *in Calend.* & præfat. *How the rest of the holy Scripture (besides the Psalter) is appointed to be read. The Old Test. &c. except certain Books and Chapters which be least edifying, &c. The New Test. except the Apocalyps, &c.*

d Justin. Mart. in Dial. cum Tryph. Irenæus l. 5. contr. hær. Theoph. Antioch. & Melito apud Euseb. hist. Eccl. lib. 4. c. 24. & 26. Dionys. Alex. apud eund. l. 7. c. 23, & 24. Clem. Alex. lib. 2. pædag. cap. 12. Origen. in 1 Psalm. Eusebius in Chron. Athanas. in Synop. Epiphan. hæres. 51. Chrysost. in Psal. 91. Basil. Gr. Naz. & Cyrillus.

e Epiph. loco citato, & hær. 54.

f Tertul. lib. 4. contra Marcion.

g S. Aug. de hæres. cap. 30.

h Euseb. lib. 7. hist. Eccl. c. 25.

Part, and the most considerable *Persons* of the Church; whereof there cannot *One* be named that ever suffered the *Authority* of the *Book* to be either rejected, or doubted of, whether it were a *Canonical Part* of the *New Testament*, or no, without *censuring*, and *condemning* them, that did so. 4. Lastly then, The Omission of this *Book* in the *Canon* of *Laodicea* (if yet the Omission be not rather in the *Copies* that we have of it, than in the *Canon* it self; for in some * Copies the *Epistle to Philemon* is left out, as well as the *Apocalyps*,) can be no just Plea for the Authority of those *Books*, which the Council of *Trent* hath lately annexed to the *Canon* of the *Old Testament*; for though *neither* of them be here *nam'd*, yet it is one thing not to be *nam'd* in the *Canon* of *Laodicea*, and another thing to be *excluded* out of the *Canon* of the *Bible*, which maketh the great difference between them; for certain it is, that by the common consent of the *Fathers* and *Churches* abroad, (which are the best Interpreters of what they decreed, rejected, or acknowledged, in this *Synod* of the *Asian* Provinces) the *Apocalyps* if it were not *usually read to the people*, yet it was *publickly received* as a *Canonical Book of Scripture* among them all; which the other *Controverted Books* never were, neither in *those places*, where they were *allowde* to be *Read*, nor at *Laodicea*, where for the Reasons afore-mentioned they thought meet, at that time, to *Forbid* them.

* In Codice Philem.

LXIII. Some other Exceptions there are against this *Council*, which will give us no great trouble to answer. As first 1. That it is not so certain whether there by any such *Canon* or *Catalogue* of *Scripture-Books* in it, or no; for in the *Latin Translation*, (*a*) which *Dionysius Exiguus* made of that *Council*, it is omitted; and in the *Roman* (*b*) *Code* there is no particular *Recital* of *those Books* to be seen; nor hath *Gratian*

a Codex Can. Eccl. Dionysii Exigui.

b Codex Can. Eccl. Romanæ.

Gratian || entered it into his *Decree.* But in these matters the *Greek Copies* are to be trusted before the *Latin,* and the *Universal* † *Code* before the *Roman*; In all the several Editions of the *Councils* both *Greek* and *Latin* set forth by *Mercator, Merlin, Crab, Surius, Tilius, Binius,* and those that we find in *Balsamon* and *Zonaras,* this *Canon* is to be read at large; and should we rest our selves either upon the *Roman Code,* or the *Code* of *Dionysius Exiguus,* we shall be to seek for all the 8. *Canons* of the *Council of Ephesus,* the 3. last *Canons* of the *First Council* at *Constantinople,* and the 2. last *Canons* of the *Council* at *Calcedon,* which are all cut off and left out in *both those Codes,* as well as this *Canon* of *Laodicea* is; the *(a) Preface* and *Title* whereof they have suffered nevertheless to stand still; and yet that *Preface* and *Title* refer to the *Books of Scripture,* that follow in all *other Copies* and *Collections* of the *Councils* whatsoever; which is so clear an evidence for us, that generally *this Council* is *(b)* given us, and confessed to be upon our side, 2. Only *Catharinus,* having nothing else to say against it, suspecteth, that this LIX *Canon* of this *Council (c)* hath been *larger* than it is, and that the *Books* now controverted have been *taken out* of it, though in the mean while he knows not when or by whom it should be done; which is an Exception that answers it self, and hath no body else to speak for it. For with as much reason he might have suspected all the rest of the *Father's Writings,* that numbred *these Books* of the *Ancient Testament,* as the *Fathers* of *Laodicea* did. 3. The last Exception therefore against them is, That they were but a *(d) Provincial Council,* and of very *little Authority* in the Church, having never been *confirmed* by the *Pope.* But there is no part of this Exception true. For First, it was a *Council* that consisted of *(e) Divers Provinces* or *Regions of Asia*; which makes it greater then any *(f) Provincial Synod.* Secondly, it was always held to be of *(g) great Veneration* and *Authority* both in the *Greek* and in the *Latin Church.* And thirdly although * the *Oriental Councils* in those days needed no *Confirmation* from the *Pope,* (who claimed no such jurisdiction then, as he did in after Ages, over those places that were out of his *own (h) Limits*;) yet that among *other Councils* of the *East,* *the Popes Received this* in the *West,* and acknowledged the *Canons* of it to be *a Part* of those *Ecclesiastical Rules,* whereby both *themselves* and *other Bishops* were to be guided, we find it manifest in *(i)* the *Letter* that *Pope Leo the 4th* sent to the *Bishops of Britanny*; For in those elder times the *Code* of the *Universal Church* governed them all; And into that *Code* was *this Synod* of *Laodicea* taken not only by the *Sixth General Council* of *Constantinople* in *(k) Trullo,* (the *Canons* whereof have otherwhiles some *(l)* Exceptions made against them,) but by the 4th. *General Council* likewise of *(m) Calcedon*; & the *Imperial (n) Law* of the Emperour *Justinian,* besides divers other Testimonies set forth to that purpose by the Two Learned Antiquaries *(o) Leschassier,* and *(p) Justel*; whose Reasons herein are so clear and convincing, that as no just Exception can be taken to them, so are they freely acknowledged to be such, and highly magni-

|| Gratiani decret.

† Codex Can. Eccl. Universæ.

a Quæ psallere & legere in Ecclesiis conveniat. Quòd non oportet plebeios Psalmos in Ecclesia cantare, nec Libros præter Canonem legi; sed SOLA Sacra Volumina V. & N. Testamenti. Reg. 162. in Cod. Dion. & Can. 59. Conc. Laod. in Cod. Rom.

b Baronius & Binius ubi sup. Alph. à Castro lib. 1. c. 2. contra Hær. Georg. Ederus in Gecon. Bibl. lib 1. Tab. 42. Costerus in Enchirid. cap. 1. Bellarm. de Verbo Dei, lib. 1. cap. 20. Sect. Enumerantur. Melc. Can. lib. 2. cap. 11. Lindanus ubi suprá. Et alii complures.

c Amb. Cathar. opusc. de Scr. Canonicis. *Vehementer suspicor fuisse hos Libros à Sciolis quibusdam semotos. &c.*

d Bellarm. lib. 2. de Conc. c. 8. *Laodicenum verò Concilium fuit Provinciale, Episcoporum XXII, et non confirmatum à Pontifice.*

e Prima hujus Synodi verba *Sancta Synodus quæ apud Laodiceam Phrygiæ Pacatianæ convenit ex diversis Provinciis [illegible] Asiæ.*

f Bel. lib. 1. de Conc. cap. 4. *Provincialia Concilia sunt, in quibus conveniunt Episcopi TANTUM UNIUS PROVINCIÆ, quibus præest Metropolitanus, sive Archiepiscopus.* *g* Binius ex Baronio. Nor. 1. in Laod. Concil. *Hoc Concilium antiquâ nobilitate celeberrimum, Græcorum atque Latinorum Scriptis celebri memoriæ commendatum fuit.* * Ancyr. Neocæs. Gangr. Antioch. &c. *h* Conc. Nicen. can. 6. *i* Can. de Libel. Distinct. 20. *Non convenit aliquem judicare & Sanctorum Conciliorum Canones relinquere. Quibus autem in omnibus Ecclesiasticis utimur judiciis, sunt STATUTA Can. Apost. Nicæn. Ancyran. Neocæsar. Gangr. Antioch. LAODICENSIUM, &c.* *k* Can. 2. *Obsignamus etiam Canones, qui à S. Patribus nostris expositi sunt. (i. e.) à 318. Sanctis ac divinis Patribus, qui Nicææ convenerunt, iisque qui Ancyræ, Neocæsar. Gangr. Antioch atque iis etiam qui in LAODICEA Phrygiæ, &c.* Ad hæc Balsamon. *Hujus præsentis Canonis [illegible] recordare.* *l* *Melch.* Can. lib. 1. c. ult. Baron. Tom. 8. ad An. 692. & illum transcribens Binius, ad istud Concilium quinisextum. *m* Act. 4. Act. 11. & Act. 13. *n* Novel. 131. *o* *Leschassier* opusc. in Consult. de Controversia inter Papam. Paul. 5. & Remp. Vener. *p* *Chr. Justellus* præfat. in Cod. Eccl. universæ. & Testim. præfixa atque odine recensita ante Cod. Dion. Exigui.

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fied by (*i*) *them*, that stiled themselves the *Pope's Apologists*. And this maketh the *Council* of *Laodicea* to carry with it the force and authority of an *Oecumenical Synod*, by which it was first Received and Approved, and afterwards Numbred with all the Rest in the *General Code* of the Church.

i Is qui Apologiam pro Pontifice scripsit adversùs Consultationem Leschasserii. *Consultator] de Conciliorum Ordine & Auctoritate feliciter disserit, tenebras dissipat, nodos enodat, &c. quo nomine non exiguam cùm apud Omnes, tùm maximè apud Theologos inivit gratiam, ni planè sint ingrati.* Item, Apologeticus super Decreta Greg. 7. Tom. 7. Concil. Edit. Binianæ part, 1. pag. 469. Paris. Impres. *Præterea Sancta et Veneranda Synodus Chalcedonensis etiam Provincialia Concilia ante ipsum transacta canonizâsse non Dubitatur, id decernens, Cap.* 1. Regulas Sanctorum Patrum per singula nunc usque Concilia constitutas proprium robur habere Decrevimus. *Hæc autem Concilia ante ipsum CHALCEDONENSE legantur fuisse Ancyr. Nioceesar. quæ et Nicano Concilio antiquiora traduntur. Item Gangr. Sard. Antioch. LAODICENSE; Ergò eadem et in CHALCEDONENSI Synodo non dubitantur esse roborata. Quæ etiam cum Africanis Canonibus beatus Hadrianus Papa Carolo Imperatori ad Disponendas Ecclesias in Regno suo, Romæ tradidisse legitur.*

An. Dom 374.

LXIV. S. EPIPHANIUS the Bishop of *Salamine* or *Constance* in the *Island* of *Cyprus*, wrote his *Books against Heresies* about Ten years after the time of the *Laodicean Council* (*a*) There and (*b*) elsewhere (thrice in all for failing) he numbreth the *Books* of the *Old Testament*, as *We* do now, and as the *Fathers* of the Christian Church had done before him, to be *neither more nor less* (if the *Five double Books* be reduced to the *Hebrew Account*) then XXII. *Of Tobit, Judith, Baruch* and the *Maccabees* he maketh here no mention at all, nor any where else besides. Of the *Wisdom of Solomon*, and the *Wisdom of the Son of Syrach* he declareth expressly, not only that they be both "(*c*) *Doubtful Writings*, but "that they are (*d*) *not to be counted* within the *Number* "of the *Holy Scriptures* (how *useful* and *profitable* so-"ever they might be besides,) *having never been put* "*into the Ark of the Covenant*; * where *all the Books* were, that may be acknowledged by us to be *Canoni-*

a Epiph. hær. 8. contra Epicur. & Her. 76. contra Anomæos. *b* Id. lib. de Mens. & Pond. *Habent Hebræi XXII Literas, è quibus V. duplicantur. Quâ ratione quum XXII Libri numerentur, XXVII reperiuntur, quid ex illis Quinque geminentur: putà Liber Ruth cum Judicum Libro conjungitur, & unus ab Hebræis censetur, 1 Paralip. cum posteriore &c.* Peractâ Enumeratione concludit. Ἐπλήρωθησαν ὃν αἱ εἰκοσιδύο βίβλοι, &c. *Completi itaque sunt XXII Libri juxta Numerum XXII apud Hebræos Elementorum.* *c d* Id. Ibid. *Sunt in ambiguo.* Et exempli gratiâ profert. *Sapientiam Syrach & Solomonis (inter cæteros,) Qui Libri* (inquit) *etsi utiles sint & commodi, tamen in Numerum Receptorum non referuntur, neque in Arcam testimonii repositi fuerunt.* * Which yet is not to be understood of the first Ark before the *Captivity*, but of another that resembled it after. *Vide Num.* 105.

cal. And it needs not trouble us, if (*a*) *Card. Perron*, & (*b*) *Gretser* the Jesuit, here object *Epiphanius* against himself, and say, that in his Disputation (*c*) against *Ætius* (who was the master of the *Anomæan Hereticks*) he followeth the *New Accompt* of the *Roman Church*, and rangeth the Two Books of *Wisdom* and *Ecclesiasticus* among the *rest* of the *Divine* and *Canonical Scriptures*. For first, this is not true, that every *Writing*, which he otherwhiles calleth *Divine*, (as in another (*d*) place he doth the *Apostolick Constitutions*) in a *large* (*e*) and *popular* sence, must presently be taken in a *Strict* and *Proper* sence to be *Canonical Scripture*; between which *Two* there is a great difference. A *Writing* may be said to be *Divine*, that treateth of *Divine Matters*; but *Canonical Scripture* it cannot be, unless it be *Divinely inspired*, as the *Writings of the Prophets* were in the *Old Testament*, and of the Apostles in the *New*. And therefore S. *Epiphanius* not placing these *Two Books* among the *Prophets*, but putting them in a Rank and order by themselves, after the *Prophets* and *Apostles* both, cannot otherwise be understood, but that he intended them as *Writings* of an *inferiour Classe* to the former. 2. For Secondly, why did he else reckon them behind the *Apocalyps*, when they were in order of time written before all the *New Testament*? And 3. Thirdly, Why did *he* not *add* Two more to his Number of XXII (or XXVII) whereunto he confines *all* the *Books* of the *Old*? But the Truth is, that he alledgeth both *these*

g Du Perron. Repl. lib. 1. c. 50. pag. 448. *Quand Epiphane dispute contre Aetius, il suit la supputation ACCESSOIRE de l' Eglise, & met l' un & l' autre livre (les Deux Sapiences) entre les Escritures Divines & Cononiques.* *b* Similiter Gretser. Def. l. 1. c. 14. *Nullam hic ponit differentiam inter Genesin aut Evang. S. Johannis, & Sapientiam Solomonis.* *c* Epiph. Hæres. 76. contra Aetium. *Quòd si regeneratus esses à Spiritu Sancto, & à Prophetis atque Apostolis edoctus, oporteret te diligenter inquirere à GENESI usque ad tempus ESTERÆ, per XXVII Libros V. T. (ab Hebræis ad numerum XXII redactos) per IV Evang. XIV Epist. S. Pauli, per Acta Ap. Epistolas Catholicas S. Jac. S. Petr. S. Joh. & S. Jud. & Apocalypsin S. Johannis; Perque Sapientiam quæ dicitur Solomonis, et quæ appellatur filii Syrach, atque adeò per Omnes Divinas Scripturas, téque per illas condemnare.* *d* Id. Hæres. 80. Ἐν τῇ διατάξεσι, &c. Has autem Constitutiones inter *Apocrypha* ponit Hæres. 70. *e* Canus lib 5. c. 5. Sect. Ac primus. *Epiphanius hæresi postrema rejiciendà. Apostolorum Constitutiones DIVINAM SCRIPTURAM vocat. Loquitur autem sine dubio de his Constitutionibus quæ in SACRIS BIBLIIS Scriptæ NON SUNT. Sed ALIA est illa cùm Veritas ipsa LIMATUR in Disputatione Subtilitas; ALIA cùm OBITER et IN TRANSCURSU ad VULGAREM QUANDAM OPINIONEM accommodatur Oratio. Quamobrem, ut Sapientes, ita Nos hoc loco VERBIS ECCLESIASTICIS utimur, ut Eos SOLUM qui SPIRITU DICTANTE scripti sunt Libri, SACROS & CANONICOS appellemus.* *a* Vide num. 77.

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and *other* the *like Writings* which were never receiv'd into the *Canon* of the *Bible*,) the more to confound, and shame the *Heretick Ætius*, who could not any way defend himself, either by the *Authentick Records* of the *Old* and *New Testament*, or by *Other Divine Writings*, that were sometimes *Read* and used in the *Church*.

An. Dom. 375.

LXV. In this time lived S. BASIL the *Great* Archbishop of *Cæsarea* in *Cappadoce*; whom we may well reckon among the *Fathers*, that have strictly held themselves to the Number of XXII *Books* belonging to the *Canon* of the *Old Testament*. For in (*a*)the *Philocalia*, or *hard places of Scripture*, gathered by *Him* and S. *Gregory Nazienzen* out of *Origen*'s Works, he propoundeth this *Question*, and answereth it as *Origen* had done before. That which *Card.*(*b*)*Bellarmine* objecteth out of S. *Basil* for the Canonizing of the *Book* of *Tobit*, is neither to be found in *Tobit*, nor in S. *Basil*. (*c*)S. *Basil* faulteth the *Rich Man*, because *he had no regard to the Precept* (let it be as *Bellarm.* addeth, The Divine Precept,) *Withhold not doing good to them that need it. Let not Mercy and Truth forsake thee.* And *Break thy Bread to the Hungry.* But of these *Three Divine Precepts*, the(*d*) Two first are in the *Proverbs*, and the (*e*) Third in *Esay*; where the *Cardinal* might have found them without turning to *Tobit* for them Such another Testimony it is, that(*f*)*Coccius* hath sought out in (*g*) S. *Basil* for the Canonizing of the *Book* of *Wisdom*, *In that time the Prudent Man shall keep silence, because it is an evil time*; which S. *Basil* calls the *saying of a Prophet*. And so do we: For we find it intirely in the *Prophet*(*h*) *Amos*; but in the *Book of Wisdome* neither can (*i*) *Coccius* find it, nor any body else.

a Philoc. c. 3. Διὰ τί κϐ' τὰ θεόπνευστα βιϐλία; *Quare XXII Libri Divinitus inspirati?* Resp. *Quoniam in numerorum loco,&c. Neq; enim ignorandum est quòd V. T. Libri* (*ut Hebræi tradunt*) *Viginti & duo, quibus æqualis est numerus Elementorum Hebræorum, non abs re sint. ut enim XXII Literæ introductio ad Sapientiam, &c. ità ad Sapientiam Dei, et rerum notitiam fundamentum sunt et Introductio Libri Scripturæ Duo et Viginti.*

b Bell. de verb. Dei, lib 1. cap. 11. de Libro TOBIÆ. S. *Basilius in oratione de Avaritia, Sententiam ex Tobia D scriptam divinum preceptum appellat.*

c S. Basil. homil. in Lucam. & Serm. De Avarit. οὐκ ἔχε τινα λόγον τ ἐντολῆς, εὖ ποιεῖν, &c. ἐλεημοσύνη καὶ πίστις, &c. διάθρυπτε πεινῶντι τὸν ἄρτον σε. *d* Prov. 3. ver. 27. & 3. *e* Esay 58. 7. Coccii Thesaur. lib. 6. Art. 9. *g* S. Basil. de Spiritu Sancto. *h* Amos 5. 13. *i* Citat. Sap. cap. 8.

As

As little to the purpose are the other objections that they (*a*) bring in favour of *Ecclesiasticus*, which they say (*b*) S. *Basil* believed to be written by *Solomon* himself. But they cite us such *Books* of S. *Basil*, as either be none of his, or else have *no such matter* in them. For in his own (*c*) Works he acknowledgeth no more then *Three Books* of *Solomon*, and nameth them, the same that we do.

a Can. loc. lib. 2. c. 11. Bellarm. de verb. Dei, l. 1. c. 14.

b Citant Basil. contra Eunomium lib. 4. & Reg. fusius disput.

c Basil. hom. 12. in Princip. Proverb.

An. Dom. 376.

LXVI. To him we joyn S. GREGORY NAZIANZEN, surnamed The DIVINE, S. *Basil*'s Contemporary, and Companion with him in his Studies. Who not only in the (*d*) *Collections* out of (*e*) *Origen*, (which they made together,) but in a *Peculiar Work* of his own besides, (which he wrote for this very purpose, and so(*f*) *intituled* it,) & hath clearly delivered himself, touching all the *Authentick*, *True*, and *Genuine Books* of *Holy Scripture*. Making the *Hebrew Canon* of the *Old Testament*, to be the *Rule* and *Square*, that herein the *Christians* are to follow; & counting only XXII *Books*, whereof He Numbreth XII to be *Historical*, & V *Metrical*, and V *Prophetical*; Naming them all in their Order; but making no mention at all of *Tobit* and *Judith*,

Suscipe Sanctorum Numerum, Noménque Librorum.
Et primùm Historicos bis Senos ordine, Quorum
Primus adest Genesis, dein Exodus, atque Levites,
Et Numeri, Legisque iterum repetita voluntas.
Hos Josua, Criteque, & Ruth Moabita sequuntur.
Hinc Nonus, Decimùsque tenent Gesta inclyta Regum.
Undecimò Annales veniunt, est ultimus Esdra.
Sunt quoque Carminei Quinque; Horum primus Iob est;
Proximus est huic David Rex, & Tres Solomonis,
Scilicet Ecclesiastes, & Proverbia, Cantus.
Post hos Sanctorum mox Quinque Volumina Vatum;
Ex quibus bis Sex Libro retinentur in uno,
Oseas & Amos Micheas, Ioélque, Jonásque,
Abdias, & Nahum, Abacus, & Zephanias,
Aggæus lætus, Zacharias, & Malachias.
Hi primum Librum; tenet Isaja Secundum;
Post hos Jeremias matris de ventre vocatus;
Ezechiel Domini Robur; Danielque supremus.
Hæc veteris Septem ac Ter Quinque Volumina Pacti
Bina & Viginti Solymorum Elementa figurant.

or *those* that follow in the *New Catalogue*: which can, therefore have no other place in his Account then among* those that are not || *Canonical*

d Philoc. ut sup. n. 65.

e In quo Excerpta habentur studiosis utilia. Gr. Naz. Ep. ad Theodorum Episcopum.

f Id. *De veris et genuinis Libris S. Scripturæ divinitus inspiratæ*, in Libro Carm. Δέχνυσο, &c.

* Id. Ibid. *Si præter has quid est ne germanum putes.*

|| Id. Ibid. *Ne tua Codicibus fallatur Mens alienis,* (*Namque adscriptitii multi, falsi que vagantur*) *Legitimum hunc habeas Numerum à Me, Lector amice.*

or

or *Legitimate* Parts of the *Bible*. Against this evident Testimony of S. *Nazianzen*, there is nothing objected, But 1. That (*b*) he omitteth the *Book* of *Esther*, which we have answered (*c*) before; and 2. That he (*d*) alledgeth the *Book* of *Wisdom*, which nevertheless will not make it *Canonical*; and 3. That these *Verses* and all this *Catalogue* of the *True Scriptures*, is (*e*) *falsely imposed upon him*, which never any Man said before *Card. Perron*, who durst venture for a shift to say any thing. But we have little reason to believe him upon his own word, wherein we find him so often failing.

b Card. Perron. Repliq. l. 1. c. 50. p. 448. *c* Num. 56. *d* Du Perron. ib.

e Du Perron. ib.

An. Dom. 378.

LXII. Conform to the Testimony of S. *Basil*, and S. *Greg. Nazianzen*, is the *Canon of* S. AMPHILOCHIUS, the Metropolitan Bishop of *Iconium* in *Lycaonia*, an intimate friend to them both, and one of the *Fathers* that met together in the *Second General Council*. (*f*) S. *Jerome* say's, That of these *Three Bishops* he knows not which he should admire most, their *Secular Learning*, or their *Knowledge* in the *Holy Scriptures*. The *Epistle* of *Amphiolochius* is (*g*) extant, written to *Seleuchus* in Iambick Verses, wherein he exhorteth him to the study of Piety and Learning, both Humane and Sacred. But among the *Sacred* Writings he giveth warning; that *Some* be added to them, which be altogether *False* and *Spurious*, and *some* intermixed, which do not *properly* belong unto them; and therefore that due heed be taken to distinguish well (*h*) between these *Three sorts* of *Books*. After this Admonition he reckoneth up for the *Books* of the *Old Testament* which were *Divinely inspired*, the same that *Nazianzen* had done before him; and addeth, that other whiles the *Book* of *Esther* was named with them; (of which I have given an account before;) But *other Books* he Nameth None; Concluding (after the Recital of *those Books* that appertain to the N. T. (*a*) That this is the MOST TRUE and CERTAIN CANON of the DIVINE SCRIPTURES.

f S. Hieron. Ep. ad Magnum. *Nescio quid in illis primum admirari debeas Eruditionem Seculi, an Scientiam S. Script.*
g Apud Balsam. pag. 1082. edit. gr.-lat.

h S. Amphiloch. Ep. ad Seleucum, inter Canonicas Epistolas a Balsamone Notat.

Quin maximè hoc quoque convenit te discere,
Non tuto CUIVIS esse credendum LIBRO,
Qui BIBLICI prænomen augustum ferat,
Quandoque FALSO nominati sunt Libri:
QUIDAM INTERMEDII vel propinqui terminis
(ut sic loquar) sunt Veritatis Dogmati.
(intelligit sine Dubio Tobiæ, Judithæ & similes, quos *Ecclesiasticos* appellamus.)
QUIDAM SPURII, Periculosique admodum
Tanquam Notha, sive adulterina Numismata,

Inscriptionem Regis equidem habentia
Sed Materiæ ratione vitiosissima.
(Intelligit Apocryphos propriè sic Dictos, de quibus suprà num. 10.)
Ut ergo liquidò hos nôris, tibi SINGULOS
DIVINITUS INSPIRATOS numerabo Libros
Primùmque Prisci Fœderis Scripta eloquar.
(Enumerat autem Omnes qui priùs à Nazianzeno enumerati sunt,) & addit,
Adjiciunt istis Deinde ESTER aliqui.

——οὗτος ἀψευδέστατος
Κάνων ἂν εἴη τῶν θεοπνεύστων γραφῶν.
——*hic est Voluminis*
DIVINITUS Dati CANON certissimus.

a Id. Ibid.

To which (*b*) he that wrote the *Expurgatory Index of Rome*, & (*c*) *Gretser* the Jesuite, will needs make the World believe that *Amphilochius* added the *Book* of *Wisdom*, when in his Enumeration of *Solomon*'s *Books* between the *Proverbs* and *Ecclesiastes* that Addition (as they say) is manifestly to be seen. But herein they abuse both themselves and their Readers. For though the (*d*) *Latine Translator* nameth *Wisdom* after the *Proverbs*, yet he cannot mean the *Book* of *Wisdom* (unless *Solomon* wrote *Four* Books, whereof both (*e*) *Amphilochius* and that (*f*) *Latin Translator* himself say expresly, that he wrote no more then *Three*,) but must be understood (as (*g*) *Melito* was before) to have added *that Word* as an Exegetical Expression only of the *Former*. And if we consult the (*h*) *Greek Text*, there is not so much as the *Name* of *Wisdom* in it, more then that *Solomon* is called a *Sage* or *Wise Person*; which he may well be, without being the Author of a *Book* that was written many hundred years after his time. But the (*i*) Translator of this *Poem* (which was sometimes attributed to *Gr. Nazianzen*, because it was so like to *his*) that rendred the *Greek*

b Joh. Mar. Bras. in Indice Rom.
c Grets. Def. l. 1. c. 13.

d *Trésque Solomonis, Proverbia (Sapientia) Ecclesiastes, Canticorum Cantica.* Ex versione Herveti.
e Τρεῖς δ' αὖ Σολομῶντος Amph. lo. cit. *f* Ut suprà. *Trésque Solomonis.*
g Suprà, num. 47.
h Amphiloch. ibid. Τρεῖς δ' αὖ Σολομῶντος τοῦ Σοφοῦ. Παροιμίαι, Ἐκκλησιαστής, Ἆσμα δ' αὖ τῶν ᾀσμάτων.
i Jacob. Billius apud Nazianzenum sic vertit. *Solomonis etiam Tres Libros, Paroimias, Ecclesiast. & Canticorum Cantica.*

Greek Words without any ſuch addition of *Wiſdom*, hath been held to be as knowing and as wiſe a Man as *Gentian Hervet*; and (c) *Pineda* (whoſe acknowledgment we have to the ſame purpoſe,) as conſiderate in what he ſaid, as ever was *Gretſer*, or the *Author* of the *Roman Purge*.

c Joh. Pineda in Ecclesiaſten, præfat. c. 2. Sect. 19. *Itemq, evidenter confirmatur Teſtimonio Amphilochii Epiſcopi Iconii, qui in Carmine de SCRIPTURA LIBRIS LEGENDIS, cùm TRES Solomonis Libros numeret, tamen Sapientiam ſtatim poſt Proverbia* (in verſione Herveti) *ſimul cum Eccleſiaſte & Canticis conſtituit. Quare neceſſe ſit Sapientiam eſſe IPSA PROVERBIA, niſi Quaternarium Librorum Solomonis Numerum velis efficere.*

An. Dom. 380.

LXVIII. About this time S. PHILASTRIUS the Biſhop of *Breſſe* in *Italy*, and one of the *Fathers* in the Council of *Aquilea*, wrote his *Book of Hereſies*, mentioned by (a) S. *Auſtin*. Wherein beſides the *General Cenſure* which he gives of (b) *Apocryphal Writings*, not to be commonly read by all men, he reproacheth a certain ſort of (c) *Hereticks* in particular, for *uſing the Wiſdom of the Son of Syrach*; a ſign that he accounted not the *Book* to be *Canonical Scripture*.

a S Aug. in lib. de Hæreſ. Epiſt. ad Quod vult Deum. b Philaſtr. de Hæreſ. cap. de Apocryph. *Statutum eſt ab Apoſtolis & Eorum Succeſſoribus non aliud legi in Eccleſia debere Catholica, niſi Legem, & Prophetas & Evangelia, &c.* c Id. de Hæreſ. Prodiant. *Hi Sapientiæ Libro utuntur Syrach illius, qui ſcripſit poſt Solomonem, id eſt, poſt multa tempora, Librum unum de Sapientia.*

An. Dom. 390.

LXIX. To theſe we may add (d) S. JOHN CHRYSOSTOM, the Patriarch of *Conſtantinople*, and a Man moſt exact in the Study and knowledge of the *Sacred Scriptures*. Who in his *Sermons* upon *Geneſis* (e) acknowledgeth no other *Books* of the *Old Teſtament*, then *what were firſt written in the Hebrew Tongue*. The *Books* therefore that were afterwards written (firſt) in the *Greek Tongue*, (as all the *Books* were, that are now in Debate,) were with him no *Canonical Books* of that *Teſtament*. And again, in one of his *Sermons* upon the (f) *Epiſtle* to the *Hebrews* he reckoneth *thoſe Books*

e S. Chryſ. homil. 4. in Geneſ. πᾶσαι αἱ θεῖοι βίβλοι τῆς παλαιᾶς διαθήκης τῇ ἑβραίων γλώττῃ ἐξ ἀρχῆς ἦσαν συντεθειμέναι, καὶ τοῦτο πάντες ἂν ἡμῖν συνομολογήσαιεν. *Omnes Divini Libri V. T. primitus Hebr. linguâ ſcripti fuerint, & hoc omnes nobiſcum fatentur.* f S. Chryſ. hom. 8. in Ep. ad Herb. Ἑτέρῳ πάλιν ἐνέδωκε, &c. *Alium rursùs virum inſpiravit admirabilem, ut eas exponeret, Eſdram, inquam, & fecit, ut componerentur ex reliquis. Poſteà autem curavit, ut LXX eas interpretarentur. Illi Eas ſunt interpretati. Accepit Chriſtus, Eas ſuſcipit, Apoſtoli Eas in omnes diſſeminant.*

only

only to appertain to the *Old Teſtament*, & to be tranſlated by the *Septuagint*, which *Eſdras* left behind him. Such therefore as he left not (and ſuch were all which we now call *Apocryphal*,) neither did *they* tranſlate, nor did S. *Chryſoſtom* acknowledg to be thoſe Writings, which *Chriſt* and his *Apoſtles* received, and delivered over to the Catholick Church, for the *Authentick Books* of *Divine Scripture*.

An. Dom. 392.

LXX. But of all other the *Ancient Fathers*, S. HIEROME (who lived in the End of the fourth, and in the beginning of the fifth *Century*) is moſt plentiful in giving Teſtimony to the *Truth*, and to the *conſtant Religion* of the *Chriſtian Church*, in *this Matter*. For herein he was the moſt diligent, and the moſt curious, among them all. A Man ſo highly eſteemed for his knowledge and judgement in the *Scriptures*, that as his *Latin Tranſlation* of them hath prevailed above all the reſt, ſo his ſeveral *Prologues* before them have been generally received, and propounded in the *Latin Church* as a *Rule* (a) whereby to diſcern the *Canonical Books* from *others*; for which purpoſe, we ſhall find *no Bible* either *Manuſcript* or *Printed* among us, (commonly ſet forth and uſed for the *Vulgar*,) wherein thoſe *Prologues* are not added and placed in the *Front* of them all, which is at leaſt a very great prejudice, (if it be not a forcing and concluding Argument,) againſt thoſe Men that now Diſſent from their Predeceſſours, and have made a *Canon* to condemn their own *Bibles*.

a Cajetan. in præfat. ſuper Joſuam ad Clem. 7. S. *Hieronymo UNIVERSA Eccleſia Latina plurimùm debet, nòn ſolùm ob annotatas ab Eo in Libris V. T. particulas tùm adjectitias, tum ambiguas, ſed etiam propter diſcretos ab Eodem Canonicos à non Canonicis.* Idem in Comment. ſuper Eſther. *Hoc in loco terminamus Commentaria Librorum Hiſtorialium V. T. Nam reliqui (viz. Judith, Tobias, &c.) à S. Hieronymo extra Canonicos Libros ſupputantur, & inter Apocrypha locantur, ut patet in Prologo Galeato.* Bellram. de verbo Dei l. 1. c. 10. Sect. Poſtrem. *Cajetanus ſic argumentatur, Eccleſia eos Libros recipit, quos B. Hieronymus recipit; eos reprobat, quos ille reprobat. C. Sancta Rom. Diſt. 15. Beatus autem Hieronymus in Prol. Gal. aſſerit hos Libros controverſos non eſſe in Canone.* Cajetan. in 10. cap. Eſtheris. *Ad limam Hieronymi reducenda ſunt verba tam Conciliorum quàm Doctorum: & juxta ejus Sententiam, &c.* Joh. Fr. Picus Mirand. de Fide & Ord. credend. theor. 5. *Teſtimonium S. Hieronymi (quoad hoc) in Eccleſia Sacroſanctum habetur.*

LXXI. For

LXXI. For S. HIEROME both in these, and in many other places of his Works is so clear for *our Distinction* of the *Canonical Books* from those which we Number among the *Apocryphal*, that certainly we had far greater Reason to make honourable mention of his *Name* to this purpose in our *own (a) Article*, then the Masters of *the Church of Rome* have to preface their Ordinary *Bibles* still with his *Prologues*, wherein they are so often refuted. 1. (*b*) In his *Preface* upon the *Books of the Kings* (which he calleth his *Armed Prologue*,) having recounted *those Books*, for the onely True and Authentick Parts of the *Old Testament*, which *We* do; he excludeth all the Rest from the *Canon* of the *Scripture*. 2. (*c*) In his *Preface* before the *Books of Solomon*, he acknowledgeth no other *Book* to be *Canonical*, but what he had translated out of the *Hebrew Bible*. 3. (*d*) In *another* of his Prologues upon the *same Books*, he addeth thus much to the former, That THE CHURCH indeed *Readeth the Writings* of *Tobit*, *Judith*, and the *Maccabees*; but that *She* doth not *Receive* them into the Number of *Canonical Scriptures*; and (*e*) That the Books of *Wisdom* and *Ecclesiasticus* are (or ought to be) read for *Popular Edification* in Life and good Manners, but not for the *establishing of any Doctrine* in the *Church*. 4. (*f*) In his *Preface* before *Ezra*, he rejecteth *all other Writings* from the *Canon of the Bible*, which the *Judaical Church* did not

a Artic. Eccl. Angl. 6.

b S. Hier. in Prolog. Galeato, sive præfat. in Libr. Regum.-- *Ita XXII volumina supputantur, quibus quasi literis et exordiis in Dei Doctrina, tenera adhuc et lactens viri justi eruditur infantia. Primus apud eos Libri vocatur Genesis, &c. Atque ità fiant pariter Veteris Legis Libri Viginti Duo, id est, Moysis Quinque et Prophetarum Octo. Hagiographorum NOVEM, quanquam Nonnulli Ruth et Cinoth inter Hagiographa Scriptitent, et hos Libros in Suo putent Numero supputandos, ac per hoc esse priscæ Legis Libros XXIV, quos sub numero XXIV Seniorum Apocalypsis Johannis inducit, &c. Hic Prologus Scripturarum, quasi Galeatum Principium, omnibus Libris quos de Hebræo vertimus in Latinum convenire potest, ut scire valeamus* QUICQUID EXTRA HOS EST, *inter* APOCRYPHA *esse Ponendum. Igitur Sap. quæ vulgò Solomonis inscribitur, et filii Syrach Liber, et Judith, et Tobias et Pastor* NON SUNT IN CANONE. *c* Idem. prol. in Libr. Solom. ad Paul. & Eustoch. *Porro in eo Libro qui à plerisq; Sapientia Solomonis inscribitur, et in Ecclesiastico, quem esse Jesu filii Syrach nullus ignorat, calamum temperavi,* TANTUMMODO CANONICAS SCRIPTURAS *vobis emendare desiderans, et studium meum* CERTIS *magis quàm* DUBIIS *commendare.* *d* Idem, Prol. in Libr. Solom. ad Chromat. & Heliod. *Tobiæ, Judith, et Maccabæorum Libris* LEGIT *quidem* ECCLESIA, *sed eos inter* CANONICAS SCRIPTURAS *non Recipit &c.* *e* Ibid. Sic & hæc duo Volumina legat ad ædificationem plebis, non ad AUTHORITATEM *Ecclesiasticorum Dogmatum confirmandum.* *f* Idem. præf. in Ezram. *Quæ non habentur apud illos, nec de Viginti Quatuor Senibus sunt, Procul abjicienda.*

acknowledge

acknowledge, or belonged not to that Number, whereunto the XXIV *Elders* alluded (*a*) in the *Revelation* of S. *John*. 5. In his (*b*) *Preface* upon the *Chronicles* having said, That THE CHURCH receiveth none of the *Apocryphal Books*, he concludeth; That therefore we are to have Recourse to the *Hebrew Text*, from whence both *Christ*, and his *Apostles* took their *Testimonies*. 6. In his (*c*) *Preface* upon *Jeremy*, the Reason that he rendreth for omitting the Book of *Baruch*, is, because the *Hebrew Church* neither *read* it, nor *had* it among them. 7. In his (*d*) *Preface* upon *Daniel*, he affixeth this Note to the Stories of *Susanna*, The *Song of the Three Children*, and *Bel with the Dragon*, That the *Jews* give no credit to them, as being no parts of *Daniel's Prophecy*, nor written in their Language. 8. Of (*e*) *Tobit* he saith, That they cut it off from the *Catalogue* of *Divine Scriptures*; and (*f*) of *Judith*, That it was counted among the *Apocrypha*. 9. In his *Epistle* to *Paulinus*, having exhorted him to the study of the *Holy Scriptures*, and reckoned up all the *Books* that belong thereunto, (neither more nor less than we do,) he endeth his whole Discourse about them with this remarkable Sentence, (*g*) That *These Books* ought to be the *Rule of his life*, and his *continual Meditation*, being *not curious* to *know* or *seek* after *any thing besides*. 10. In his *Preface* (*h*) to the Book of *Esther*, he noteth, That the *Vulgar Edition* of it had contracted *many corruptions*, and that *Divers Pieces* had been *added* to it, according to Mens fancies, and conceits of what the *Persons* there na-

a Ut suprà 72. ad lit. *b*.

b Idem, in præf. super Paralipom. *Apocrypha nescit* ECCLESIA. *Ad Hebræos igitur revertendum est, unde et Dominus loquitur & Discipuli Exempla præsumunt.*

c Idem, præfat. in Jerem. *Librum autem BARUCH Notarii ejus, qui apud Hebræos nec legitur, nec habetur, prætermisimus.*

d Idem, præfat. in Danielem. *Daniel apud Hebræos nec Susannæ habet historiam, nec Hymnum Trium Puerorum, nec Belis Draconisque Fabulas; quas nos, quia in toto orbe Dispersæ sunt, VERU antepos[i]to, eásque jugulante, subjicimus.*

e Idem, præfat. in Tob. *Librum Tobiæ Hebræi de Catalogo Divinarum Scripturarum secantes, his quæ Hagiographa* (scribi debet *Apocrypha*) *memorant, manciparunt.*

f Idem. præf. in Judith. *Apud Hebræos Liber Judith inter Hagiographa (Apocrypha) legitur; cujus autoritas ad roboranda illa, quæ in contentionem veniunt, minùs idonea judicatur.* *g* Idem Ep. ad Paulin. *Mani festissima est Genesis, Patet Exodus, &c.* (usque ad *Apocalypsin.*) *Oro te frater charissime, inter hæc vivere, ista meditari, nihil aliud nosse, nihil quærere.* *h* Idem præfat. in lib. Esther. *Librum Esther variis Translatoribus constat esse vitiatum. Quem ego de Archivis Hebræorum revelans, verbum è verbo expressius transtuli. Quem librum Editio vulgata Laciniosis hinc indè verborum finibus trahit, addens ea quæ extempore dici poterant, et audiri; sicut solitum est Scholaribus excogitare, &c.*

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med might *probably* do or speak: which he therefore corrected by the *Original*, and severed them from the rest, as they now stand also distinguished both in the *Vulgar Latin Bibles*, and in *Ours*. 11.* In his *Epistle* to *Læta*, giving her advice how to instruct her Daughter in godly and religious Exercises, his directions are to have her altogether kept unto the *Diligent Reading* of the *Holy Scriptures*, rehearsing them in that order which he thought most fit for the same purpose. But among them all he specifieth nothing either of *Tobit*, or *Judith*, or *Wisdom*, or *Ecclesiasticus* &c. giving warning, That heed be taken of all *Apocryphal Writings*, and that they ought never to be read without great *Wariness* and *Prudence*. 12. In his *Commentary* upon(a) *Ezechiel*, (which he wrote in his old Age,) he declareth himself to be of the same mind herein, which he had always professed before. 13. Lastly, (omitting sundry other places that might be alledged,) in his(b) *Apologie* against *Ruffin*, he avoweth what he had formerly said and written in his *Prologues* concerning this matter.

* Idem. in EP. ad Lætam. *Discat primò Psalterium, his se canticis avocet; et in Proverbiis Salomonis erudiatur ad vitam. In Ecclesiaste consuescat quæ mundi sunt calcare. In Job virtutis & Patientiæ Exempla sectetur. Ad Evangelia transeat, nunquam eapostura de manibus. Apostolorum Acta & Epistolas totâ cordis imbibat voluntate. Cùmque &c. mandet memoriæ Prophetas, Heptateuchum* (id est, Quinque Libros Mosis, Josuam, & Judices,) *& Regum, & Paralipom. Libros. Esræ quoque & Esther volumina. Ad ultimum discat Canticum Canticorum, &c. Caveat OMNIA APOCRYPHA, & si quando ea, non ad Dogmatum veritatum, sed ad signorum reverentiam, legere voluerit, sciat non eorum esse, quorum Titulis prænotantur, multâque his admixta VITIOSA, & grandis esse prudentiæ Aurum in Luto quærere.* a Idem, in Ezech. cap. 43. *Gradus hujus Propitiatorii, vel XXIV Libri V. T. Debent accipi qui habebant Cytharas in Apocalypsi Johannis, & Coronas in Capitibus suis, vel &c.* b Idem. in Apol. 2. contra Ruffinum. *Omnes Præfatiuncule V. T. quarum ex parte Exempla subjeci, huic Rei Testes sunt; & superfluum est, quod in illis dictum est aliter quàm ibi dictum est, scribere. Incipiam igitur à Genesi, cujus Prologus talis est, &c.*

LXXII. The *Exceptions* that are made against all these *clear Testimonies* of S. *Jerome*, I find to be *Six*. 1. (a) That he speaketh not so much here according to his *own mind*, or the *Canon* of the *Christian Church*, as he doth according to the *Account* and *Canon* of the

a Catharin. contra Cajetanum. Sect. de Libr. Maccab. Cotier in Ench. de Lib. Canon. Coccius in Thes. Tom. 1 16. 4 Canus in Locis, lib. 2. c. 11. Mar. Victor. in Schol. ad Ep. 116. Hieronymi. *Non refert*) inquiunt hi omnes) *quod in Canone illos controversos Libros non esse in Canone, quia de Hebræorum Canone, non de Ecclesiæ Canone id intelligit.*

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Jews only. 2. (b) That he *varieth* in his *Number* of the *Books*, and is not *constant* to himself, sometimes reckoning XXII, & otherwhiles XXIV belonging to the *Old Testament* 3. (c) That *when* he wrote all *these Passages*, which we have cited, he was not *yet* come to the *Maturity of his Studies*; being at first, upon his great affection that he had to the *Hebrew Tongue*, and his familiar Acquaintance with the *Jews*, (by whose help he *translated the Bible*,) brought to say, what he did, against the *Books* now contested, which, upon *better advice* taken about them, he would not defend, or maintain any longer. 4. (d) That he rejected no less *the Epistle to the Hebrews* belonging to the *New Testament*, then he did the *Books* of the *Maccabees*, &c. appertaining to the *Old*: and that therefore his Authority is no more to be regarded against the *One* then it is against the *Other*. 5. (e) That *the Church* had not at this time *determined* what the *Canon* of the *Scriptures* should be, or at least that he had not heard of it so soon: For when he was told, that the *First General Council of Nice* had *Canoniz'd* the *Book of Judith*, he began presently to translate it, and receive it into the *Bible*. 6. (f) That having been afterwards more exactly instructed, he *changed* his mind, and *retracted* all that he had said *before*. For in his *Apologie* against *Ruffin*, he *correcteth* what he had *formerly written* to the *prejudice* of those *Pieces* that are annexed to *Daniel*; in his Preface upon *Tobit*, he *revoketh* what he had else where affirmed concerning the *Perfection* of the *Hebrew Canon*; In his *Prologue*

b Grefer. de f. lib. 1. Cocc. Thes. l. 6. Coeffet. Apolog. p. 107. *En adjoustant au Canon des Hebrieux deux Livres.*

c Card. du Perron, Repliq. contr. le Roy d Angleterre, lib. 1. chap. 50. S. *Jerome avant la par faite, Maturin de ses Estudes... fait indut à remuer cette pierre par le commerce qu'il avoit avec les Juifs de la Palestine, &c.*

d Card. Perron. ibid. S. *Jerome eclipse les Maccabees du Vieil Testament; Mais aussi il esbranle quand et quand l' Epistre aux Hebrieux du Canon du Nouveau. Et Pourtant si son autorité vaut pour l' exclusion de l' une de ces pieces, aussi vaut elle pour l' infirmation de l' autre.*

e Marian. Victor. in Epist. III. Hieron. Sixtus Senensis l. 8. Bibl. hær. 9. Melch. Canus in loc. l. 2. c. 11. Bell. de v. Dei, lib. 1. c. 10. Sect Admitto

f Card. Perron ubi suprá. S. *Jerome, Lestant depuis plus exactement instruit de la veritè du sens de l' Eglise, changea d'avis & retracta & en general, & en particulier, tout ce qu'il avoit escrit en ces trois Prologues. Car en son Apologie contre Ruffin il corrige ce qu'il avoit dit au prejudice des fragmens de Daniel; En son Prologue sur Tobie, ce qu'il avoit dit en general pour la perfection du Canon des Hebrieux; En son Proloque sur Judith & en son Exposition du Pseaume 44. ce qu'il avoit escrit au prejudice du Livre de Judith; Bref en son Commentaire sur le 23. d' Esaie, ce qu'il avoit escrit auparavant contre l' authorité des Maccabees.*

upon *Judith*, and in his *Exposition* of the *Psalms* he *retracteth* what he said before against the *Book* of *Judith*. And in his *Commentary* upon *Esay*, he amendeth his former judgment concerning the *Maccabees*. As much likewise do * they object against him, for the *Books* of *Wisdom* and *Ecclesiasticus*.

* Coccius Thes. lib. 6. a 17. Bellarm. de verb. Dei. lib. 1. c. 14.

LXXIII. But all these *Exceptions* will not serve their turn; and there is not one of them, that is of force enough to invalidate S. *Jerome*'s former *Testimonies*. 1. For First, the *Exception* which they make concerning the *Canon of the Hebrews*, (whereunto they would have his words so to relate, as if *that Canon* were *different* from the *Canon* of the *Christian Church*,) is but a *vanity* of those men that know not what else to say: For besides (*a*) S. *Jerome*'s own *express words* to the contrary, we have the acknowledgment of (*b*) *Card. Bellarmine* himself, that herein S. *Jerome* can be no otherwise taken, then to have declared his mind as well concerning the *Canon of the Church*, as the *Account* and *Rule* of the *Synagogue*, which for the *Old Testament* ought not to vary one from the other: Nor was it then, or is it now in the power of *all the Churches* in the World, to make any Book *Canonical* to the (*c*) *Christian* which had not been formerly so to the *Jews*, from whom we must Derive all the *Ancient Scriptures* we have. S. *Jerome*'s allegation therefore of the *Hebrew Canon* in this point, is a forcible Argument used by him (as it is by all the *Fathers* before) to justifie the *Canon* of the *Christian* Church, which herein had no other to follow but the *Hebrew*. 2. The variation of his *Numbers* maketh no difference or augmentation of the *Books*. Some counted *Ruth*, and the *Lamentations* by themselves; some joyned the *One* to the Book of *Judges*, & the *Other* to the Prophecy of *Jeremy*. When these *Books* were severed, the *Total* made XXIV; when they were put together, the Number of all was no more then XXII; whereof (*a*) S. *Jerome* giveth an account in his *Prologue* upon the *Kings*; as likewise he doth of them, that otherwhiles reckon XXVII Books belonging to the *Canon*; which are in substance the same with the former. And take which of these *Three Numbers* we will, they are all *Exclusive* of those other Books, that we reckon among the *Apocryphal*; and leave no Room for *Card. Perron* to come in with his (*b*) Two Books of *Tobit* and *Judith*, who knew well enough (but that he intended to amuse his Reader) how to have made up the Number of XXIV, without them. 3. As to the *Maturity* of S. *Jerome*'s *Studies*, He was no less then LXIII years old (*c*) when he translated the *Bible*, & wrote those *Prologues* that are now set before it; having been formerly brought up under the best (*d*) Learned Men of the World that flourished in his time, and living in great honour (*e*) and estimation among them all. Nor can it be reasonably imagined, that at *these years* he should be ignorant in the *Canon of the Scriptures*, (that were then generally received by the *Church*,) who at the same time had not only *translated* them, but wrote so many Illustrations and *Commentaries* upon them, being in that behalf

a S. Hier. Prol. in Libros Solom. *ECCLESIA legit quidem Judith, Tobiæ et Maccab. Libros, sed eos inter Canonicas Scripturas non recipit. Sic Panaretum filii Syrach, & Pseudoepigrapham Sapientiam Solomonis legat* (eadem ECCLESIA) *ad ædificationem PLEBIS, non ad veritatem ECCLESIASTICORUM Dogmatum confirmandum.* Similiter, in Prol. Gal.

b Bellarm. de verb. Dei. l. 1. c. 10. Sect. Respondent. *Respondent aliqui B. Hieronymum SOLUM dicere hos Libros non esse Canonicos apud Judæos, at certe in Prol. Gal. simul cum istis Libris V. T. numerat etiam Librum Pastoris, qui est N. T. & omnes SIMUL dicit non esse in Canone. Non igitur de Canone Judæorum tantùm loquitur, &c. Admitto igitur Hieronymum in ea fuisse opinione.*

c Rom. 3. 2. *Quia credita sunt illis Eloquia Dei.* Rom. 9. 4. *Quorum Adoptio est, & Gloria, & Testamentum, & Legislatio, & Promissa*, Origen, Prol. in Cant. *A quibus Eloquia Dei ad nos translata sunt*

a S. Hier. in Prol. gal. suprà citato. *Ita sunt pariter V. T. Libri XXII. id est, &c. quamquam nonnulli Ruth et Cinoth in suo putent Numero supputandos, ac per hoc esse Priscæ Legis Libros XXIV, &c. Porro Quinque Literæ duplices apud Hebræos sunt; unde et Quinque à Plerisque Libri Duplices æstimantur, Samuel, Malachim* (id est Reges,) *Dibrehajomim* (id est, Paralipomen.) *Esdras et Jeremias cum suis Lamentationibus.* Hi separatim sumpti faciunt cum reliquis XXVII. *b* Du Perron lib. 1. cap. 50. *c* S. Hier. de Scrip. Eccl. *usque in præsentem Annum, id est, Theodosii Principis XIV.* (qui incidit in A. D. CCCXCII.) *hæc scripsi, &c. N. T. juxta Græcam fidem reddidi, Vetus juxta Hebraicum transtuli, &c.* *d* *Didymus Alex. Gr. Nyssenus Gr. Nazianzenus.* *e* *Evagr. Antioch. Amphiloc. Icon. Damasus Rom. Ambros. Mediol. Augustinus Hipp. Fl. Luc. Dexter. Et alii quàm plurimi,* inter quos *Paulinus Nol. & Cromatius Aquil. Episcopi.*

behalf more curious and diligent, then in any of his other Studies. But let it be, that he came to a greater *Maturity* of Judgement in his later time, yet if that *Maturity* of his judgement in *other Matters*, altered not his former assertions in *this Particular*, what advantage hath the *Exception* of the *Cardinal* got against him? Then what time will he assign for the *Maturity* of S. *Jerome's Studies*?) will the Cardinal go by his own Age, or whose else?) For when he wrote his (*a*) *Prologues* upon *Tobit* and *Judith*, he was not much *Older* then when he wrote (*b*) his *Prologues* upon the *Kings* and the *Proverbs*; nor was it above *Five* years following, (*c*) when he is said to have written his pretended *Comment* upon the 44th *Psalm*. *Two* years after this, he wrote (*d*) against *Ruffin*; and *Seven* years after that, (*e*) he wrote his Notes upon *Esay*; which was *Eleven* years before his (*f*) *Death*. More *times* or *Writings* then *these*, wherein S. *Jerome* manifested the *Maturitie and perfection of his Judgment*, *Monsieur du Perron* assigneth not: And let any man take which of *these* he will, he shall be never the nearer to that purpose, for which they are produced. For S. *Jerome* both in *these*, and in some *Other Writings* of a *later Date* then *these*, besides divers that he wrote about the *same time*, was all ways *constant* to himself, and to his dying day *retracted* nothing of what he said *before* concerning the *Doubtful* and *Apocryphal* condition of the *Books* now contested between us: which I shall by and by making evident in our Answer to the * *Sixth Exception* against him. In the mean while his desire of knowledge in the *Hebrew Tongue*, and his Conversing for that purpose with the *Learned Masters* among the *Jews*, was so far from being any *Reproach* to him, that above all the *Latine Fathers* he hath most deservedly been *commended* and *honoured* for it ever sence: And to whom should he rather have gone for the *Original*

a Which is one of the times assigned by the *Cardinal*, for the perfection of S. *Jerome's* Studies.
b Anno 392.
c Which is *another* of the times named us by the *Cardinal*.
d Anno 402. Which is the *Cardinal's third* writing assigned out of S. *Jerome*.
e Anno 409. Which is the *fourth time* set forth by the *Cardinal*.
f Anno 420. *Ætatis suæ* 91.

* infrà.

ginal Books of the *Old Testament*, then to *those* whom the *Apostles* and all their *Successors* in the *Church* before him, had acknowledged to be the *First* ‖ *Depositaries* that God appointed to keep † and preserve his *Oracles*? 4. That S. *Jerome* rejected the *Epistle* to the *Hebrews* from the *Canon* of the *New Testament*, no less then he did the *Maccabees* and *Tobit*, *&c*, from the *Old*, is an Assertion more *bold* then *true*; for his Authority is express in rejecting the *One*, and so far * from excluding the *Other*, that oftentimes he cites (*a*) the *Epistle to the Hebrews* under S. *Paul's* Name, and urgeth it as an *Authentick Book* of the *New Testament* which he never did the *contested Books* as any *True Parts* of the *Old*. Nor did *he* ever doubt of that *Epistle* (*b*) himself, but said only, that some (*c*) *others* doubted of it, and that *divers* of the *Latine Church* received it not, (as they of the *Greek Church* always did,) who being but certain † *Particular* and *Private Men*, and they also doubting rather of the (*d*) *Author*, then of the *Epistle*, make little or nothing against it. But as for *Tobit* and *Judith*, with the rest of *that Order*, we have not only S. *Jerome*, or some other *Particular Persons*, but the *Universal* Consent of *Jews*, *Greeks*, and *Latines* and all, to exclude them from being any the *True*, and *Authentick Books* of the *Ancient Scriptures*. 5. To say, that the *Church* had not yet *determined* what their *Canon of Scripture* should be, is to deny the *Catholick Testimony* of the *Church*, and the *Common Consent* of those *Fathers* (before alledged to the contrary,) who

‖ Rom. 3. 2.

† S. August. contrà Faustum. lib 12. c. 23. *Et quid est aliud hodieque gens ipsa Judæorum nisi quædam SCRINIARIA Christianorum, bajulans Legem et Prophetas ad Testimonium ECCLESIÆ?* Idem in Enarr. Psal. 40. *Judæi tanquam CAPSARII Nostri sunt. Nobis Codices portant. Et in* Psal. 56. *Librarii nostri facti sunt, quomodo solent Servi post Dominos Codices ferre.*

* S. Hier. Epist. ad Dardanum. *Nos et Apoc. & Ep. Pauli. ad Hebr. recipimus.*

a S. Hier. adver. Jovin. l. 2. c. 2. Com. in S. Matth. lib. 3. c. 21. Com. in Galat. lib. 3. c. 1. Com. in Titum. lib. 1. c. 2. Epist. 126. ad Evag.

b Canus. loc. lib. 2. c. 11. *Negamus Hieronymum ancipitem hoc loco (quod illi FALSISSIME impingitur) habere sententiam.* *c* S. Hier. Ep. ad Paulin. *Paulus Apostolus ad 7. scribit Ecclesias, Octava ad Hebræos à Plerisque extra numerum ponitur.* † S. Hier in arg. super. Epistola ad Titum. *Hereticis sunt qui eam repudiârunt.* Vide Thomam super ea, Epistola. *d* Idem de Scrip. Eccl. *Epistola autem quæ fertur ad Hebræos non ejus creditur propter styli sermonisque distantiam, sed vel Barnabæ juxta Tertullianum, Lucæ juxta Quosdam, vel Clementis Rom. quem AIUNT sententias PAULI proprio ordinâsse Sermone, vel certè quia PAULUS scribebat ad Hebræos, & propter invidiam sui apud eos nominis, titulum in principio salutationis amputaverat, Scripserat ut Hebræus Hebræis hebraicè, id est, SUO ELOQUIO disertissimè, &c.*

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knew better then these *late Exceptors*, what the *Church* had then *Determined* herein. (I understand *Determining* here after that manner whereof the *Church* was capable, which was to *Determine* the Reception of no other *Books* properly belonging to the *Holy Scriptures* then such * as the *Apostles* of *Christ* had left behind them; For the *Church of God* in *those* days took no such Soveraign Authority upon them, as the *Church of Rome* doth in *these*, to *Determine* what *Books* shall be *Canonical Scripture*, and what not, at their own will and pleasure;) But were their ingenuity as good as their knowledge, they would never make *this Exception*: For before S. *Jerome's* time, they may read it in S. *Cyril* that *the Church* was very well assured, what precise (a) *Canon of Scripture* hath been *Determined* and left among them by their *Ancestors*. In S. *Greg. Nazianzen* they may read it in express Terms, that the *Number* of *the Books* by him assigned to the *Old Testament*, ought to be *so Received*, as a Matter (b) *judged* or *Determined* in the Church. In the *Council* of *Laodicea* they may read (c) the *Canon* and *Determination* it self; and such a *Determination*, as by the acknowledgment of *Cardinal* (d) *Baronius*, excluded both the Book of *Judith* and *others* out of the *Canon*. In (e) *Philastrius* they may see as much. And if all this will not suffice them, they may read it afterwards in S. *Augustine* himself; who tho he were present at the *Council* of *Carthage* (hereafter to be considered, yet

* Melch. Canus in loc. com. li. 2. cap. 7. Sect. Ego vero. *Ego verò primùm sentio ad Apostolos pertinuisse Libros Sacros probare, non Sacros rejicere. Nec enim alios Libros CANONICOS habemus, sive V. sive N. T. quàm quos Apostoli probaverunt, atque Ecclesiæ tradiderunt.* Bellarm. de ver. Dei, lib. 1. c. 20. Sect. Deinde in isto. *Ecclesia quæ post Apostolos fuit, non aliunde didicit, qui Libri sint Canonici, & qui non sint, quàm ex traditione Apostolorum.*

a S. Cyril. Cat. 4. suprà citat. num. 58. *Disce quoque studiosè ab ECCLESIA QUINAM SINT V. T. LIBRI. Neque mihi legas Quicquam Apocryphorum —— Divinas lege Scripturas V. T. LIBROS XXII, quos LXXII Interpretes transtulerunt. HOS SOLOS meditare. Hi sunt quos in ECCLESIA SECURE legimus. Multò prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, ECCLESIÆ ANTISTITES, qui hos tradiderunt. Tu ergò, cum sis filius ECCLESIÆ, LEGES & INSTITUTA PATRUM ne evertas, corrumpasve.* b Suprà num. 66. S. Gr. Naz. de veris & genuinis Libris S. Script. à Deo inspiratæ. Δέχνυσο τοῦτον ἐμεῖο τὸν ἐγκριτον ὦ φίλ' ἀριθμόν. c Suprà num. 59. *Canonici Libri V. T. quos solos legere in ECCLESIA oportet, HI SUNT, &c.* d Baron. Annal. Tom. 4. in Append. *In serie Canonicorum Librorum Liber Judith à Patribus Laodicæ congregatis explosus est à Canone, unà cum nonnullis aliis.* e Phil. de hær. *STATUTUM est ab Apostolis & eorum SUCCESSORIBUS, non aliud legi in ECCLESIA ... CATHOLICA, &c.*

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did he never imagine (as these Men do,) that the *Canon of Scripture* was never *Determined* before the time of *that Council*, but he firmly believed, (as we do,) that (a) the *Apostles* had *Determin'd* it long before, and that the *Church* by *continual Succession* after them had in like manner *receiv'd* and *confirm'd* it. That the *Council* of *Nice* had this *Canon* certain and indubitate among them we make no question; but that they *Determin'd* there the Book of *Judith* to be *Canonical*, (which was not in their power to do, unless it had been *Canonical* before,) or that S. *Jerome* knew not of it, till he was past LXIII years old, is a matter altogether improbable, and we have said enough against it already. 6. Of S. *Jerome's Retractations* we can read no where else, but in a *Feigned* (b) *Letter* written to that purpose, and in *Monsieur Du Perron*, who never read any *such Retractation* in S. *Jerome* himself. 1. For First, in his *Apologie* against *Ruffin* concerning the Histories of *Susanna* and *Bel*, which in his *Preface* upon *Daniel* he had said before to be esteemed by the *Hebrews* but as *Fabulous* or *Parabolical Narrations*, so far was he from *Retracting* what he had said, that he says it (c) *over again*. And though he related rather (d) *their sence* of *these stories*, then *his own*, (for he held them not to be such *Fables*, as *they* did, but thought them fit enough, as good aud useful (e) *Parables*, to be *read* in the *Church*,) yet for all that, he did not account them to be any *Parts* of the *Canonical Scriptures* divinely inspired; nor did *Ruffin* himself plead

a S. August. contra Faust. Manich. l. 11. c. 5. *Distincta est à posteriorum Libris excellentia canonicæ autoritatis V. & N. T. quæ apostolorum confirmata temporibus per Successiones Episcoporum, & Propagationes Ecclesiarum tanquam in sede quadam sublimiter constituta est, &c.*

b S. Hier. Apol. 2. adv. Ruffin. *Scribit frater Eusebius, se apud Afros Episcopos, qui propter Ecclesiasticas causas ad Comitatum venerant, Epistolam quasi meo Scriptam nomine reperisse, in qua agerem Pænitentiam, & me ab Hebræis in adolescentia inductum esse testatur, ut Hebræa Volumina in Latinum verterem; in quibus nulla sit veritas. Quod audiens obstupui, &c* Ib. *Ponam & aliud Testimonium, ut nunc me rerum necessitate compulsum, dicas Mutasse Sententiam, &c.* Ib. *Cur me non suspiciunt Latini mei, qui, Inviolata Editione veteri, ita novam condidi, ut Laborem meum Hebræis, et quod his majus est, apostolis auctoribus probem?* c Hier. Apol. 2. adversùs Ruffin. *Quòd autem refero quid adversum Susannæ Historiam, et Hymnum trium Puerorum, et Belis Draconisque fabulas, quæ in Volumine Hebraico non habentur, Hebræi soleant dicere, qui me criminatur stultum, se Sycophantam probat.* d. Id. ib. *Non enim quid ipse sentirem, sed quid illi contra nos dicere soleant explicavi.* e Apud eundem To. 3. Homil. 1. Orig. in Cantic. eodem interprete, *Hæc si non spiritualiter intelligantur, nonne fabulæ sunt? nisi aliquid habeant secreti nonne indigna sunt Deo?* Et præf. in Libr. Solom. *Legit quidem Ecclesia hujusmodi Libros, sed eos inter Canonicas Scripturas non recipit, &c.*

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for them to that degree; but he appealeth to ‖ what he had formerly noted against *Porphyrie* out of *Origen Eusebius* and *Apollinarius*, together with other famous men in the Church,(a) who held not themselves bound to answer for *these stories*, that had no *Authority* of the *Holy Scriptures*; And in the end he concludeth for the (b)*Verity* of the *Hebrew Bible*, and that Copy of *Daniel's Prophecie*, which they only allow, not without some indignation against those men, that will not rest, and be contented with it. 2. Secondly, In his *Preface* upon *Tobit* he (c)yieldeth to the desire of certain Bishops that importuned him to translate that *Book* out of *Caldee* into *Latin* contrary to the mind of the *Jews*, who did not only exclude it out of the *Scripture Canon* (wherein S. *Jerome* joyn'd with them,) but were utterly against the *Translating* and the *Use* of it at all, (wherein he disagreed from them,) choosing rather to please his friends, and to follow the mind of those *Bishops* that were instant with him for that purpose, then to content the *Rabbins* that so eagerly opposed it. For he accompted the *Book* to be a good and a holy Book, though he held it not to be *Canonical*, no more then the (d)*Church* of his time did. And so far is he from *Retracting* any thing here, that in satisfying the desire of others, he professeth freely, that he did not so well satisfie himself in the traduction of such *Books*, as belonged not to the *Canon* of the *Bible*: For that either *he*, or the *Jews* reckoned it among the (e)*Hagiographa* (which is the *Third Classe*

‖ *Dixi enim alioquin, et ea quòd asserui, Porphyrium contra Danielis Prophetiam multa dixisse, vocaque hujus rei testes*, Contra Ruffin. Apol. 3.

a S. Hier. præf. in Danielem. *Eusebius & Apollinarius pari sententiâ responderunt, &c. unde et nos ante annos plurimos cùm verteremus Danielem, has visiones obelo prænotavimus, significantes eas in Hebræo non haberi. Et miror quosdam μεμψιμοιρεῖν indignari mihi, quasi ego decurtaverim Librum, cùm Origines, & Eusebius, et Apollinarius, aliique Ecclesiastici viri et Doctores Græciæ, has ut dixi Visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ S. Autoritatem præbeant.*

b Idem Apol. citata. *Qui istiusmodi Nænias consectatur, & Scripturæ Hebraicæ veritatem non vult recipere, audiat liberè proclamantem, Nemo enim cogitur legere quod non vult.*

(1 c) Præfat. suam. c Idem ad Chrom. & Heliod. præfat. in Tobiam. *Mirari non desino Exactionis vestræ instantiam, Exigitis enim ut Librum Chaldæo Sermone conscriptum ad Latinum stylum traham, Librum utique Tobiæ, quem Hebræi de Catalogo Divinarum Scripturarum secantes, his quæ Hagiographa* (legere oportet *Apocrypha*) *memorant, mancipârunt. Feci satis desiderio vestro, non tamen meo studio. Arguunt enim nos Hebræi, et imputant Nobis, contra suorum Canonem Latinis aurihus ista transferre. Sed melius esse judicavi Pharisæorum displicere judicio, et Episcoporum jussionibus deservire, institi ut potui.* d Idem præf. in proverb. *Librum Tobiæ legit quidem ECCLESIA, sed eum inter Scripturas Canonicas non recipit.* e Præf. citat. in Tob. *Librum Tobiæ iis quæ Hagiographa memorant, mancipârunt Hebræi.*

of

of the *true Books* appertaining to the *Old Testament*,) as the word is now *Printed*, or was formerly *Written*, in the *Copies* now given us of S. *Jerome's Prefaces* and *Epistles*, this is a contradiction *in* (f)*adjecto*, & a most manifest *Error* in the *Scribe* plainly confest so to be both by (g)the *Ordinary* and *Interlineary Gloss*, and

f Ib. *Hebræi Librum Tobiæ de Catalogo Divinarum Scripturarum secantes, &c.*

g Præf. in Bibl. unà cum Glossis, Comment. Lirani, & Add. Pauli Burg. &c. *Neminem moveat quod in Tobiæ & Judithæ prologis dicitur, quòd apud Hebræos inter HAGIOGRAPHA leguntur, quia MANIFESTUS ERROR est; & APOCRYPHA, non HAGIOGRAPHA est legendum. Qui Error in omnibus quos viderim Codicibus invenitur; & inolevit (ut puto) ex pietate & Devotione Exscribentium, qui Devotissimas Historias horrebant annumerare inter Apocrypha. Nam quòd hic Error multis retrò annis Codices occupaverit, ostendit Magister Historiæ Scholasticæ Petrus Comestor in Historia Judith, ubi dicit: Hic Liber apud Chaldæos inter Historias computatur, & apud Hebræos inter Apocrypha; quod dicit Hieronymus in Prologo, qui sic incipit, XXII Literas. Si ergo alicubi in Prologo super Judith legitur inter Hagiographa vitium Scriptoris est.--- Nam quùm Hieronymus in Prol. galeato post Enumerationem Canonicorum Librorum dicat, "Hic Prologus Scripturarum quasi Galeatum Principium omnibus Libris, quos de "Hebræo vertimus in Latinum, convenire potest, ut scire valeamus quicquid extra hos est, inter Apocry-"pha esse ponendum; igitur Sap. quæ vulgò Solomonis inscribitur, & Liber Jesu filii Syrach, & Judith, "et Tobias, et Pastor non sunt in Canone; quomodò credendum est illum posteà in illis prologis scripsisse INTER HAGIOGRAPHA, et sibi ipsi contradicere? Si quis præterea libratiori examine Hieronymi verba in dictis Prologis perpenderit, animadvertet illum scripsisse APOCRYPHA, non HAGIOGRAPHA. Dicit enim in Prologo TOBIÆ; "Exigitis ut Librum Caldæo Sermone conscriptum ad Latinum "stylum trahan, Librum utiq; Tobiæ, quem Hebræi de Catalogo Divinarum Scripturarum Secantes, his, "quæ APOCPHA memorant, mancipârunt. In Judith autem ait, Apud Hebræos Liber Judith inter "APOCRYPHA Legitur, cujus autoritas ad roborandaea quæ in contentionem veniunt, minùs idonea judicatur. Cùm itaque dicat Hebræos Secare Tobiam de Catalogo Divinarum Scripturarum, et Judith autoritatem minùs idoneam judicari; si inter HAGIOGRAPHA numeraret, et non inter APOCRYPHA, contraria videretur in eodem loco scripsisse. Sed, ut dixi, Scriptores hoc nomen APOCRYPHA horrentes devotione ac pietate quâdam, rejecto APOCRYPHA, HAGIOGRAPHA Scripserunt.* Glossa ordinar. in exposit. Prol. B. Hieron. in Libr. Tob. ad verbum Apocrypha. vel Hagiographa. *Alia Litera habet apocrypha quod melius est, quia Hieronymus in Prologo Galeato numeratis Libris Canonicis, inter quos iste non est, infert, Quicquid extra hos est, inter Apocrypha est computatum.* Et postea, *Glossa quædam scribitur super istum locum, quæ talis est: Potiùs & Verius dixisset inter Apocrypha; vel largè accipit Hagiographa, quasi Sanctorum Scripta, &c.*

by *Comestor*,(a) *Hugo* the Cardinal, (b) *Brito*, (c) *Tostatus* (d) *Driedo*, (e) *Catharin*, and (f) *Others*. Moreover after this *Preface* written upon *Tobit*, S. *Jerome* both in his *Proeme* upon * *Esdras*, and in his *Commentaries*,

a Hugo Cardinal. in Prolog. Super Tobiam.

b Brito in Exposit. Prologi.

c Tostatus in Prolog. Galeat. quæst. 29. d Driedo, lib. 1. de Scriptura S. cap. 4. e Catharin. Annotat. adv. Cajetan. p. 48. f Garf. Calarza Hisp. Episcopus Caurienſis, Inſtit. Evang. l. 4. c. 1. *Esther, Tobias Judith, Baruch, &c. — Quos omnes Veteres Orthodoxi Patres primitus, Apocryphos nuncuparunt, ut autor est Hier. in Prol. ad Tob. & Judith; quamvis in Codicibus mendum est; & pro Apocrypha Hagiogr. leguntur, &c. Legendum igitur Apocrypha, quæ minoris certitudinis sunt.* * S. Hier. Præam. in Jonam circa Annum 398. *Liber quoque Tobiæ licèt non habeatur in Canone, tamen quia sæpatur ab Ecclesiasticis viris, tale quid memorat.*

 upon

upon (*a*) *Daniel* and (*b*) *Ezechiel* declareth himself to be of the same mind, which he had profess'd before in his *Prologues*, as well touching this *Particular Book*, as others of the like condition. 3. Thirdly in his *Preface* upon *Judith*, for ought that can be seen there, he *revoketh nothing*: and though the (*c*) *Request* of his Friends was so *pressing* and *urgent* upon him, that at last he condescended to their desires, and translated *that Book* out of the *Caldee* (wherein it was first written) into the *Latin* Tongue, which he did the rather, because there were good (*d*) *Examples* of *Piety*, *Chastity* and *Magnanimity* in it, and because the same (*e*) went, that the *Council* of *Nice* had *numbred* it among other *Holy Writings*; yet all this makes it not *Canonical Scripture*, nor did *he* ever acknowledg it so to be. For there may be many *Excellent Rules* and *Examples* of *vertuous Actions* in sundry *Holy Books*, over and besides *those* that properly belong to the *Holy Bible*; and the *Council* of *Nice*, or some particular person in that *Council* might not only *cite* such a Book, but *reckon* it likewise among * the *Sacred Scriptures* (as we in the *Church of England* and other *Reformed Churches* do at this day,) without allowing it the *same honour* and *authority* that the *Scriptures* themselves have, which we only acknowledge to have been written by the *Prophets* and *Apostles*, as they were *infallibly* directed by the *Holy Ghost*. For this honour the *Book of Judith* had not; and S. *Jerome* here (*f*) says, that it was counted among the *Apocrypha*, having no (*g*) *Authority* to *establish matters of faith*, about which any *Controversie* should arise. Besides, he is not (*h*) *certain* whether

a In Dan. *c.* 8. *Si cui tamen placet Tobiæ Librum recipere.* Circa An. 400.

b Lib. 13. *in* Ezech. circa Annum 412. *Viginti Quatuor Libri Veteris Instrumenti* Et, *In historia verò sunt Moysi* 5. *Libri, et Josua, et Judices, Ruth quoq; et Esther Sam. & Reg. Paralip. & Ezra juncto sibi pariter Nehemiah* Alios non numerat.

c Præf. in Judith. *Postulationi vestræ imò Exactioni acquievi, & sepositis occupationibus, quibus vehementer arctabar, huic unam lucubratiunculam dedi.*

d *Accipite Judith viduam, castitatis exemplum, &c.*

e Ibid. *Quià hanc Librum Synodus Nicæna in Numero Sanctarum Scripturarum legitur computâsse.*

* Dion Carth. in Tob. *Extensè sumendo Scripturas*--- & infrà ad lit. d.

f Ibid. *Apud Hebræos Liber Judith inter* (non Hagiographa, —— Vide quæ annotatà sunt ad pag. 83. ——sed) *Apocrypha legitur.*

g Ibid. *Cujus auctoritas ad roboranda illa, quæ in contentionem veniunt, minùs idonea judicatur.*

h Stapl. de Princip. fid. l. 9. c. 12. *Illud S. Hier. tantùm ex fama referre videtur, idémq; alibi de eodem Libro dubitat.* Eras. in Censura præfat. Hier. in Judith. *Non affirmat approbatum fuisse hunc Librum in Synodo Nicæna, sed ait. Legitur computâsse.* Idem, in Epist. Hier ad Furiam. *An verè Decretum fuerit, dubitare se subsignificat, cum ait, Legitur computâsse.* Lindan. panopl. l. 3. c. 3. *Quod mihi dubitatis suspicionem subindicare videtur.*

the

the *Nicen Council* computed it among other *Holy Scriptures*, or no; but if they did, he doth not say, that they * counted it to be a *part* of the *Canon*, from which both here and hereafter he always excluded it; as in his (*a*) *Commentaries*, and (*b*) *Epistles*, written after his time, doth evidently appear. As for his *Commentary* upon the 44th Psalm, (which it his (*c*) *Epistle* to a Roman Virgin,) it makes no more for *Judith* then that *Judith* is a *Sacred Story*; and this it may well be, without having any *Canonical* or *Divine Authority* given to it; as in the same Epistle (*d*) *Susanna* likewise is highly commended for a *vertuous Woman*, and yet her *story* was never counted by S. *Jerome* to be *Canonical Scripture*. For *Ruth* and *Esther* elsewhere he brings (*e*) undeniable Reasons that they are *true parts* of the *Canon*; but for (*f*) *Judith* & (*g*) *Susanna* he never brought any; which makes a very great difference between the *One* and the other. 4. Fourthly, the *Exception* which is brought out of his *Commentaries* upon *Esay*, is no better then all the former. For though this (*h*) *Commentary* was written long after his *Prologus Galeatus*, and the first Book of the *Maccabees* be there alledged under the name of *Scripture*; yet his (*i*) *Commentary* upon *Ezechiel* was also written long after this *Commentary* upon *Esay*, and the *General Name of Scripture* is oftentimes given both by Ancient and Modern Authors, as well to such *Books* which they held to be *Apocryphal*, as to the *Canonical Books* themselves, a-

* Hugo Cardin. in Prol. Judith. [*Computâsse*] *ad informationem morum.* Dion. Carth. Procem. in Tob. --- *Extensè sumendo Scripturas Divinas, puta pro omnibus Libris in Biblia contentis, & de Deo tractantibus, liber esse, sicut & Liber Judith, inter Divinas censentur Scripturas.* Lud. Carbail. Hisp. Lib. de restit. Theol. c. 13. *Neque dicit Hieronymus, Judith à Conc. Nic. inter CANONICAS Scripturas fuisse receptam, sed Legitur, inquit, illam Synodum annumerâsse Judith inter Scripturas SANCTAS, non tamen dicit Inter CANONICAS; Et dubium est, an Id fecerit Synodum Nic. Certè in Actis illius Concilii, quos nos habemus, hoc non invenitur.*

a S. Hier. in Agg. 1. *Sicut & in Judith, (si quis tamen vult Librum recipere,) Et parvuli, &c.* Idem, in Ezech. l. 9. c. 30. & l. 13. c. 14. *suprà citatis* & in Dan. 8.

b Id Epist. ad Furiam. *Legimus in Judith, (si cui tamen placet Volumen recipere,) viduam &c.* Id. Epist. ad Lætam *superiùs citatâ.* *c* Id. Ep. 140. ad Principiam, *Ruth, et Esther, Judith, tantæ gloriæ sunt, ut Sacris Voluminibus nomina imposuerint.* Citat. à Perron. *d* Ib. *Quam multæ Susannæ, quod interpretatur Lilium, quæ candore pudicitiæ sponso serta componunt, & coronam Spineam mutant in gloriam triumphantis.* *e* In Prol. gal. & præfat. *f* præfat. in Judith. *A Caldeis inter Historias computatur, sed ejus autoritas minùs idonea judicatur ad roboranda, &c.* Tostat. Prof. in Paralip. q. 2. *Hic Liber nullius autoritatis Solidæ est. Sic n. ait Hier.* *g* S. Hier. præf. in Dan. *Quæ nullam S. Scripturæ autoritatem præbet.* Serar. in Tob. Prol. 5. &. in Maccab. proloq 2. *Susannam, Tobiamque Hieronymus non probat.* *h* Du Perron Repliq. p. 443. *En ce Commentaire composè long temps Depuis le Prologue Morionne il allegue le 1. livre des Maccabées avec la nom d'Escriture.* *i* Suprà citat. ubi Prologum suum Galeatum meruit.

mong

mong(d)which S. *Jerome* never counted the *Maccabees*. And the same *Answer* will serve to clear the *other* like *Exceptions* that are made concerning (e) the Books of *Wisdom* and *Ecclesiasticus*; but when to this purpose they produce his (f) *Commentary* upon the *Psalms*, they bring in a (g) *false witness*, and confute S. *Jerome* by a (h) *bold Impostor*. And thus have we made it to appear, (otherwise then *Cardinal Du Perron* pretended) that S. *Jerome* was always *constant* herein to himself. For in the year 392. he (i) avowed his *Translation of the Bible*, before which he placed his *Prologus Galeatus*, (k) as a *Helmet of defence* against the Introduction of any *other Books*, that should pretend to be of *Equal Authority* with it. Not many years after he wrote his *Prefaces* upon *Tobit* and *Judith*, and therein he changed not his mind. About the same time he wrote his *Commentary* upon the *Prophet Haggai*, and his *Epistle* to *Furia*, wherein the Book of *Judith* remaineth *uncanoniz'd*. In the year 396. he wrote his *Epistle* to *Læta*, and therein he is still *constant* to his *Prologue*. About the same year he wrote upon the Prophet *Jonas*, where the Book of *Tobit* is kept out of the *Canon*. In the year (400. or somewhat after) he wrote upon *Daniel*, and there *Susanna, Bel, and the Dragon*, have no authority of *Divine Scripture*. And at the same time he wrote his *Apologie against Ruffin*, where he referreth to his *former Prologues*, and expresly denieth any *Retraction* of them. About the year 409. he wrote upon *Esay*, where he revoketh nothing. And in the later end of his age he set forth his *Commentary* upon *Ezechiel*, wherein he acknowledged no more *Books* of the *Old Testament*, then he had counted before; but continued his belief and judgement herein to the day of his *death*, which followed not long after.

d S. Hier. Prol. in lib. Solom. *Judith, & Tobiæ & Maccabæorum Libros legit quidem* ECCLESIA, *sed eos inter Canonicas Scripturas non recipit.* Idem in Chron. Euseb. l. 2. *uterum hi Libri Maccabæorum inter* DIVINAS *Scripturas non recipiuntur.*

e Idem Dicto Prol. *Hæc duo volumina legantur ad ædificationem plebis, non autem ad autoritatem Ecclesiasticorum Dogmatum confirmandam, neque enim inter Canonicas Scripturas recipiuntur.*

f Coccius in Thesauro lib. 6. art. 17.

g Melch. Canus in loc. lib. 2. c. 14. *Circumferuntur sub titulo Hieronymi Commentaria in Psalmos; Ea verò B. Hieronymo tribuere manifestariæ ignorantiæ est.*

h Sixt. Senens. Bibl. l. 4. verbo Hieronymus. *Ineptia Sermonis horum Commentar. battologiis & solœcismis ubique scatens à phrasi Hieronymiana abhorret--- Sunt qui existimant, eos ab incerto impostore næniis nugisque innumeris esse contaminatos.*

i S. Hier. de Script. Eccl.

k Idem. in Prologo Gal. *Hic Prologus Scripturarum quasi Galeatum Principium, omnibus Libris quos de Hebræo vertimus in Latinum, convenire potest; ut scire valeamus, quicquid extra hos est, inter Apocrypha esse ponendum. Igitur Sap. Syrach, Judith, Tob. &c. non sunt in CANONE.*

LXXIV. To

An. Dom. 398.

LXXIV. To S. *Jerome* we may add his Ancient and most (a) intirely beloved Friend, (tho afterward his (b) open and professed Adversary,) RUFFINUS; a Man, when time was, even in S. *Jerome's* (c) own account, eminent both for *Sanctity* & * *Learning*, and not only made *equal* to him by S. (d) *Augustin*, (who endeavoured to *renew* their *friendship*;) but in divers respects likewise *preferred* before him by (e) *Gennadius*, who lived not long after them both. Among other of his Works we have his *Exposition* of the *Christian* and *Apostolical Symbol*, which he did so well, that it got the Approbation above all others, that had been written upon it afore his time. In this (f) *Treatise* he numbreth the *Books* of the *Old* and *New Testament*, as S. *Jerome* did, and the *Books* of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, he excludeth from

a S. Hier. Ep. 5. ad Florent. *Ruffinus individuâ mihi germanitatis caritate connexus est.* Et Ep. ft. 41. ad Ruffin. *Quam ego nunc tua arctis stringerem colla complexibus! &c.*

b Idem in Apol. 1. contra Ruffin. *Novum malitiæ genus, &c. sub Amici nomine Inimici insidias deprehendi. Nunc eadem inimicus objecit, quæ tunc amicus laudaverat.*

c Id. Ep. ad Florent: *Noli nos Ruffini æstimari virtutibus; in illo conspicies expressa Sanctitatis vestigia.——Satis habeo, si splendorem illius imbecillitas oculorum meorum ferre sustineat.* * Id. Apol. 3. contra Ruff. *Qui tantam habes Græci Latinique Sermonis Scientiam.* d S. Aug. Hieronym. Ep. 93. apud. Hier. *Acerrimis dolorum stimulis fodior, dum cogito inter Vos, quibus Deus hoc ipsum, quod uterque vestrum optavit, largum prolixùmque concesserat, ut conjunctissimi mella S. Scripturarum pariter lamberetis, sic tantæ amaritudinis irrepsisse perniciem, &c.* e Gennad. de Script. Eccles. *Ruffinus, Aquiliensis Ecclesiæ Presbyter, non minima pars fuit Doctorum Ecclesiæ, et de transferendo de Græco in Latinum elegans ingenium habuit. Maximâ parte Græcorum Bibliothecam Latinis exhibuit, Bazilii, Gregorii Nazianzeni, &c. Proprio autem labore, imò gratiâ Dei & Dono, exposuit idem Ruffinus Symbolum, ut in ejus comparatione alii nec exposuisse credantur. Scripsit & Epistolas ad timorem Dei hortatorias multas——. Historiæ Ecclesiasticæ ab Eusebio scriptæ addidit decimum et undecimum Librum. Sed et Obtrectatori opusculorum suorum (i. e.)* Hieronymo *respondit duobus voluminibus, arguens et convincens se, Dei intuitu, & Ecclesiæ utilitate auxiliante Domino, ingenium agitâsse, Illum verò æmulationis stimulo incitatum, ad obloquium stylum vertisse.* f Ruffinus in Symb. Apost. Sect. 35. 36. *Is ergo Spiritus Sanctus est, qui in V.T. Legem & Prophetas, in N. verò Evangele & Apostoles inspiravit, unde et Apostolus dicit, Omnis Scriptura Divinitùs inspirata utilis est ad docendum. Et ideò quæ sunt Novi ac Veteris instrumenti volumina, quæ secundum Majorum Traditionem per ipsum Spiritum Sanctum inspirata creduntur, &* ECCLESIIS CHRISTI TRADITA, *competens videtur in hoc loco,* EVIDENTI NUMERO, *sicut ex Patrum Monumentis accepimus designare. Itaque Veteris Instrumenti Primo omnium* MOYSI *Quinque Libri sunt traditi, Gen. Ex. Levit. Num. Deut. post hos* JESUS NAVE, JUDICUM *simul cum* RUTH. *Quatuor post hæc Reg. Libri, quos Hebræi duos numerant,* PARALIP. *Librum, &* EZRÆ *Libri Duo, qui apud illos singuli computantur, &* ESTHER. *Prophetarum verò* ESAIAS, HIEREM. EZECH. & DANIEL; *præterea* XII PROPH. *Liber unus;* JOB *quoque, &* PSALMI DAVID *singuli sunt Libri; Solomonis verò Tres Ecclesiis traditi,* PROV. ECCLES. CANT. CANTIC. IN HIS *concluserunt Librorum Numerum V. Testamenti. Novi verò quatuor Evang. &c.* As we number them. *Hæc sunt quæ* PATRES *intra* CANONEM *incluserunt, Ex quibus* FIDEI NOSTRÆ *Assertiones constare voluerant.*

the

the *Canon* of the *Bible* all in the *Name*, not of *himself* only, but of the CHURCHES of CHRIST, and the ANCIENT FATHERS, to whom the *Canonical Books* were so delivered. For he makes(*a*) *Three sorts* of writings in the Church, distinguishing every one into their several and proper *Class*; the First *Canonical*, the Second *Ecclesiastical*, & the Third *Apocryphal*; of all which we have said enough(*b*)before. And we have nothing to note further here, but that for(*c*) *all* the *Books* of the *New Testament*, as they are now commonly numbred,(and among them, S. *Paul's Epistle* to the *Hebrews*; the *Epistle* of S. *James*; the *Second* of S. *Peter*; the *Second* and *Third* of S. *John*; the *Epistle* of S. *Jude*, and the *Apocalyps*,) we have the CONSENT of the ANCIENT CHURCH expresly delivered to us by *Ruffin*; who was better acquainted with it, then some later Men have been. In which regard, they that pretend to the *same Antiquity* for * severing *these Books* from the *New Testament*, which we do for distinguishing the *other* from the *Old*, have not the like Reason on their side. For let them shew such a *Testimony* for themselves, if they can, as this of *Ruffin*'s is for *Us*, (which neither they, nor any Man else shall be able ever to do,) and then we will grant, that the *Ordinary Exception* against us hath some Reason in it, which now hath none at all, when our *Opposites* return upon us and say, that we have as little Reason to sever *Tobit* and the *Maccabees*, &c. from the *Canon* of the *Old Testament*, as some other Men have to divide S. *James*, or S. *Jude*, &c. from the *Body* of the *New*.

a Idem, ibid *Sciendum tamen est, quòd & alii Libri sunt, qui non CANONICI, sed ECCLESIASTICI à Majoribus appellati sunt, ut est Sapientia Solomonis, & alia Sapientia, quæ dicitur Filii Syrach; qui Liber apud Latinos HOC IPSO generali VOCABULO ECCLESIASTICUS appellatur, que vocabulo non Auctor Libelli, sed Scripturæ Qualitas cognominata est. EJUSDEM ORDINIS est Libellus Tobiæ, & Judith, & Maccabæorum Libri. In N. verò T. Libellus qui dicitur Pastoralis, sive Hermetis, &c. Quæ omnia legi quidem in Ecclesiis voluerunt, non tamen PROFERRI AD AUCTORITATEM EX HIS FIDEI CONFIRMANDAM. Cæteras verò Scripturas APOCRYPHAS nominârunt quas in Ecclesiis legi noluerant. Hæc nobis à PATRIBUS, ut dixi, tradita.*

b Suprà Num. 60.

c Ruffin. in Symb. ubi Suprà. *Novi verò Testamenti Quatuor Evangelia, Mat. Marc. Luc. Joh. Actus Ap. quos descripsit Lucas; Pauli Apostoli Epistolæ Quatuordecim*, (quæ absque Epistola ad Hebr. tantum essent Tredecim.) *Petri Apostoli Epistolæ Duæ; Jacobi Fratris Domini & Apostoli una; Judæ una; Johannis tres; Apocalypsis Johannis. Hæc sunt, quæ PATRES intra CANONEM concluserunt, &c.* * But this no *Church* Synod ever did; only some *particular persons* have been noted for it. *Vide Num. IX.*

LXXV. But

LXXV. But against the Testimony of *Ruffin* they have certain *Objections* to make besides. 1. That* he was but of small account among others in whose time he lived. 2. That † he was unskilful and *ignorant* in the *Ancient Traditions* of the *Fathers*. 3. That he was blemished with the *Errors* of *Origen*. 4. That(*a*)when he wrote his *Treatise* upon the *Apostles Symbol*, he was S. *Jerome*'s *Disciple*; but afterwards retracted his opinion, and reproached S. *Jerome* himself for rejecting the *History of Susanna*, and the *Song* of the *Three Children*, together with the *Story* of *Bel and the Dragon*, from the *Canon of the Bible*. 5. And Lastly, that he *confuted* his *own Doctrine*,(*b*) when in the same *Treatise* upon the *Symbol* he quoteth the *Book of Wisdom* under the Name of a *Prophet*.

* Mar. Victor. in vita S. Hier. *Ruffinus ne inter doctos quidem haberi cœpit.*

† Melch. Canus in loc. l. 2. c. 11. ad 2. *Ruffinus (pace lectoris dictum sit) Patrum Traditiones ignoravit.*

a Card. du Perron Repliq. p. 441. & 442. *Il n'y a jamais eu aucun Autheur Latin, qui se soit licentiè de remuer l' autoritè du livre des Maccabées, avant S. Jerome, & Ruffin apres luy, pendant qu'il fut son Disciple, mais's estant depuis rendu son ennemy, il luy fait Reproches sur le sujet particulier des Histories de Susanna, et Bel, et du Cantique des Trois Enfans.* *b* Cocc. Thesaur. l. 6. art. 9. Cotton Institut. l. 2. c. 31.

LXXVI. 1. To the first of these *Objections*, the Account (noted (*c*)before) that S. *Jerome*, S. *Augustin*, and *Gennadius* made of him, besides, the Credit that he had with(*d*) *Paulinus*, and the Approbation that he received (even for this very *Treatise*) from(*e*) *Pope Gelasius*, is a sufficient Answer, 2. The Second is refuted by the *Tradition* of all those *Ancient Fathers*, whom we have in their several Ages produced before him, and in particular by the writings of S. *Hillary*, S. *Cyril*, S. *Athanasius*, and *Melito*, who delivered the same Doctrine that *He* did, as they had received it from (*f*) *their Ancestors*. 3. To the Third we say that as (*g*) *Origen* was accus'd of many more *Errors* then he had, (for his Works were much corrupted

c Num. 74.

d Paulin. Episcopus Nolan. in Epist. 9. & Sixt Sen. in Bibl. l. 4. verbo *Ruffinus.*

e Gelas. Papa, in decret. *De Scriptis Apocryphis.* Du Perron, Repliq. liv. 1. ch. 33. p. 19. *Car quant à ce qu' aucuns alleguent, que le Pape Gelase approuva les opuscules de Ruffin, exceptes les choses que S. Jerome y avoit reprises; c'est une vaine & frivole garantie; dautant que le Pape Gelase parloit des oeuvres ou versions dogmatiques de Ruffin; comme estoit le Commentaire sur la Symbole, &c.* *f* Vide Num. 47, 55. 56, 57, 5?. *g* Sixt. Senens. l. 4. Verbo *Origines, Cæterùm cùm talis tantusque esset Origenes, gravem tamen laborum suorum jacturam passus est, fraude ac vitio Hæreticorum; qui omnia ejus Opera innumeris hæresibus contaminârunt, ut sub prætextu ac favore Nominis Origenis impias cogitationes suas faciliùs persuaderent, & civibus venderent. Quam hæreticorum adulterationem multi vel non animadvertentes, vel authoris crimen id esse magis, quàm hæreticorum depravationem credentes, Origenem cum Operibus suis inter Hæreticos rejecerunt.*

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by *Hereticks*, that borrow'd the credit and ſplendour of his Name to vent their own preſumptuous fancies,) ſo *Ruffin* was ſuſpected to be a Spreader of them all, only becauſe he *tranſlated* ſome of *his Books*, and wrote an *Apologie* for them; which in thoſe buſie and curious times made a greater noiſe, and procur'd him more envie and obloquie, then either he or *Origen* deſerv'd. For there were ſundry other (*h*) *Fathers* beſides *Ruffin*, that had written their *Apologies* for *Origen*, and yet never ſuffer'd any ſuch *Reproach* for it, as *He* had the ill hap to do. But the Faction ran ſo ſtrongly that way in the days wherein *He* lived, that no Man, without danger of obloquie, and loſs of his credit, might adventure to ſay any thing for *Origen*, againſt the ſtream and voices of the multitude, which had been rais'd up, to cry him down. And this was it, which made S. *Jerome* (the great admirer (*i*) of *Origen* above *all others* in former times,) now to decline that Envie, and to lay it (*k*) upon *Ruffin*'s ſhoulders. Yet what ever either *Origen*'s or *Ruffin*'s Errors were, certain we are, that this *diſtinction* and *ſevering* of the *Canonical Books of Scripture* from the *Eccleſiaſtical* and *Apocryphal Writings* of other Men, was none of them; for herein S. *Jerome* altogether accorded with him, and He with S. *Jerome*, as both the *One* and the *Other* did with the *Church of God*, that was in their days, and in the old time before them. 4. Fourthly, that *Ruffin* was S. *Jerome's Diſciple* is raſhly ſaid; for they had (*l*) both *one Maſter*; and the time was, when S. *Jerome* (*m*) thought it no diſparagement to learn of *him*, and to ſet *Ruffin*'s credit before his *own*; but that *Ruffin* afterwards *retracted* any thing of his former opinion, in this particular ſubject about the *Canonical Books*, it is as untruly ſaid as that S. *Jerome* retracted any thing of that matter himſelf. For the Controverſie between

h Scripſerunt pro *Origene* varios libros Aplogeticos *Pamphylus Martyr*, *Gr. Neocæ ſarienſis*, *Euſebius Cæſarienſis*, *Dydimus Alexandrinus*, *Methodius Olympius*, *Baſilius Magnus*, & *Gr. Nazianzenus*.

i S. Hier. in Hom. Orig. ſuper Cantic. eum prædicat *Sacrorum Omnium Expoſitorum victorem*. Et Hieronymi Præceptor Dydimus Alexandrinus, *Secundum poſt Apoſtolos Eccleſiarum Magiſtrum*.

k Hier. Ep. ad Ruff. & Apol. 1. contra Ruff.

l S. Hier. Apol. 3. contr. Ruff. *Dydimus Alexandrinus Magiſter Meus & Tuus*.

m Vide Epiſt. S. Hier. 5. ad Florent.

them concerning * the *Hiſtory of Suſanna*, and the *Song* of the *Three Children*, &c. was not, whether they were *Canonical Scripture*, or no; (being both agreed, that they were never comprehended in *that Claſs*;) but whether they were ſuch (*n*) *Fabulous* and *Falſe Stories* or no, as that they might not be ſuffer'd to come into the *Eccleſiaſtical Claſs* of *Scriptures*, & were altogether unfit to be *read* in the *Church*. This *Ruffinus* apprehended to be S. *Jerome's* meaning, and therein miſtook him; For though the *Jews* (*o*) were of that mind, yet S. *Jerome* was not, who had only ſaid, (*p*) that *theſe Pieces* were no true Parts of *Daniel*'s *Prophecie*, and that they had not the *ſame Authority*, with the *Canonical Scriptures*. Nor can there any more be made of this * *difference* between them. 5. To the laſt *Objection*, (which preſuppoſeth, that *Ruffin* cited (*r*) the *Book of Wiſdom* as a *Prophecie*, when he ſaid in his *Treatiſe* upon *the Symbol*, that (*ſ*) now it would be no hard thing to believe what the *Prophets* had foretold, that *The juſt ſhall ſhine as the Sun, and as the brightneſs of the Firmament, in the Kingdom of God*,) we ſay, that as it is not credible *Ruffin* would contradict himſelf ſo ſoon, and quote *that Author* for a *Prophet*, whom he had already, in the ſame *Treatiſe*, excluded out of the Number of the *Prophets*; ſo he nameth not the *Book of Wiſdom* (here) at all; and there is little reſemblance between *his* words and the words of *that Book*: which if ſuch a phraſe as this (*The juſt ſhall Shine*,) were ſufficient to make *Canonical Scripture*, the *fourth Book of Eſdras* would be as *Canonical*, as it, for (*t*) there alſo we read as much as this phraſe importeth. But

* Which were added out of *Theodotion*'s new Edition of the *Bible*, and not out of the *Hebrew* or the *Ancient Greek Septuagint*.

n Ruff. in Hier. Invectiv. 2 citat. à Perronio pag. 443. *Tous ceux donc qui penſoient que Suſanna euſt fourny d' exemple de chaſtetè aux marriées, et non marriè es ont errè, il n' eſt pas vray. Et toute l' Egliſe de ceux qui ont chantè l' Hymne des trois Enfans, ils ont tous Errè, & chantè choſes FAUSSES.*

o S. Hier. Apol. 2. adv. Ruff. *Quod autem refero quid adverſum Suſannæ hiſtoriam & Hymnum trium puerorum, &c. Hebræi ſoleant dicere, qui Me criminantur, Sycophantam ſe probat. Non enim quid ipſe ſentirem, ſed quid illi contra Nos dicere ſoleant, explicavi.*

p Idem, lib. com. in Daniel in præfat. *Unde & nos ante annos plurimos cùm verteremus Danielem, has viſiones obelo prænotavimus, ſignificantes eas in Hebræo non haberi, Et miror quoſdam μεμψιμοίρους indignari mihi, quaſi ego decurtaverim Librum, cum Origines, & Euſebius et Apollinarius aliiq; Eccleſiaſtici viri, & Doctores Græciæ, has, ut dixi, viſiones non haberi apud Hebræos fateantur, nec ſe debere reſpondere Porphyrio pro his, quæ nullam Scripturæ Sanctæ Authoritatem præbeant.* *r* Sap. 3. 7. *Fulgebunt juſti, & tanquam Scintillæ in arundineto diſcurrent.* *ſ* Ruffin. in Symb. *Non erit jam difficile credere etiam illa quæ Prophetæ prædixerunt, quod Juſti fulgebunt ſicut Sol, & ſicut Splendor firmamenti in Regno Dei*, Verſ. finem. *t* 4 *Eſdr.* 7. 55. *Super Stellas fulgebunt facies eorum.* * Vide Teſtim. Driedonis infrà

there is enough besides in the *Canonical Books* themselves, to verifie *Ruffin*'s Citation; which is clearly drawn from † the *Prophecie of Daniel*, whereunto the *saying* of *Christ* hath reference in ‖ S. *Matthew*.

† Dan. 12. 13. *Qui Docti sunt, fulgebunt quasi splendor firmamenti; & qui ad justitiam erudiunt multos quasi Stellæ in perpetuas æternitates.* ‖ S. Matth. 13. 43. *Tunc justi fulgebunt sicut Sol, in Regno Patris Eorum.*

LXXVII. In the mean while we deny not, but that the *Ancient Fathers* have often cited these *controversed Books*, some under the Name of *Divine Scriptures*, and others under the Title of *Prophetical Writings*. So (*a*) *Clemens* of *Alexandria*, and *Theodoret* cite the book of *Baruch*; (*b*) S. *Cyprian* the Books of *Wisdom* and the *Maccabees*, besides the History of *Susanna*; (*c*) S. *Cyril* the Book of *Ecclesiasticus*; and (*d*) S. *Ambrose* the Book of *Tobit*, with *Many More* to the like purpose. And we acknowledge also that (*e*) *divers* of them have quoted the Book of *Wisdom*, in particular, under the Title of *The Wisdom of Solomon*. But all this will not make *these Books* to be of *Canonical*, & *Infallible* Authority; which is a priviledge that was reserv'd (for the *Old Testament*,) to the *Law* & the *Prophets* only, that were delivered to the *Ancient Church* of the *Jews*. For we can produce many of the *same Fathers*, and sundry *others*, that have in like manner alledged (*f*) the 3d & (*g*) 4th *Book of Esdras*, the (*h*) *Prayer of Manasses*, (*i*) the 3d *Book* of the *Maccabees*, (*k*) the *Prophecy* of *Henoch*, (*l*) the *Pastor* of *Hermes*, and (*m*) the *Antiquities* of *Josephus*. All these, (which notwithstanding *those Fathers* of the *Catholick Church*, and the Doctors of the

a Clem. Alex. lib. 2. pæd. c. 3. Theodoret. in Exposit. ejus.
b S. Cypr. de habit. virg. Idem, lib. 1. Epist. 3. ad Cornel. Idem, Serm. de Lapsis, aut aliàs.
c S. Cyril. Alex. l. 3. in Julian.
d S. Ambr. in lib. de Tob. c. 1.
e Iren. apud Euseb. l. 4. c. 22. Tertullian. de Præscriptionibus Cypr. Ser. de Mortalitate. Hilarius in Psal. 127. Ambr. Ser. 8. in Psal. 118. Basil. l. 5. contra Eunomium. Epiph. hær. Anomæorum.
f Athan. Orat. 3. in Arianos. Clem. Alex. Strom. 1. Cypr. Ep. 74. ad Pom.
g Ambr. de bono Mortis, & l. 2. in Lucam. Iren. li. 3. c. 25.
h Basil. Ep. ad Chil. Præf. illi præmissa in editione vulg. *Oratio Manassis, nec non 3 & 4 Esdræ à quibusdam Patribus citantur.* *i* Clem. aut alius in Can. Apostolorum. Theodoret. in Dan. c. 11. *k* S. Jud. Ep. v. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Lactant. Sulp. Sev. Proclus, Psellus, *citati à Bolduco l. 1. c. 14.* *l* Orig. l. 10. in Ep. ad Rom. *Qui Pastorem Hermetis Divinitùs inspiratum esse putavit.* Euseb. hist. l. 3. c. 3. Hier. de Script. Ruff. in Symb. Tertul. de Orat. Clem. Alex. l. 6. Strom. Athan. de Decret. Syn. Nic. Cassian. Collat. 13. c. 12. Iren. l. 4. c. 37. *m* Hier. in Sophoniam c. 1. *Legamus Josephum & Prophetiam illius cernemus Historiam.* Idem, l. 12. in Esaiam c. 45. & l. 5. in Esaiam c. 23. & l. 9. in Ezech. c. 29.

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Roman Church, themselves accompt to be but *Apocryphal Writings*,) we shall find cited by *Ancient Authors*, some under the Name of *Scripture*, and some under the Titles of *Sacred* and *Divine Scriptures*, other some with the Epithets of *Revelations*, *Prophecies*, and *Holy Inspirations* added to them; All which they may well be in a *large* or *Popular sence*, and yet never be of that *Absolute* and *Canonical Authority* that * *Moses and the Prophets* are. For we trust that neither *Pope Nicholas* the First, nor *Pope Innocent* the Third, nor *Gratian*, nor the *Gloss* upon the *Decretals*, nor *Card. Bellarmine* himself, ever intended to make *Canonical*, and *Absolutely Divine Scripture* either of S. *Augustin*'s and other the *Fathers Sentences*, or of the *Pope's Epistles* and *Decrees* of *Councils*, when (*a*) they attributed the general Name of *Divine* and *Holy Scriptures* to them. Which they did only (*b*) to distinguish them from *Profane* and *Secular Writings*. And in that sence we acknowledg those *Books*, which are now in debate between them and us, to have been cited, and termed by sundry of the *Fathers*, SACRED, and DIVINE, and HOLY SCRIPTURES: whereof they made no other use, then to *sever* them from *Common Books*, and to illustrate the *proper* and *Canonical Scriptures* by them. For where at any time they come to speak di-

* S. Luc. 16. ver. 29. *Habent Moysen & Prophetas, audiant illos, &c.* Et cap. 24. ver. 27, & 44.

a Nic. 1. Epist. ad Mich. Imper. *Sententias Patrum Divinitùs inspiratas.* ‖ Innoc. 3. c. Cum Marthæ. extrà de celebrat. Mis. versùs finem. *Super quo respondemus, quòd cùm SACRÆ SCRIPTURÆ dicat Autoritas, quòd injuriam facit Martyri, qui orat pro Martyre* (Sententia est S. Augustini Serm. 17. de verbis Apostoli) *idem est de ratione consimili, &c.* Gratianus in Decreto Juris Canon. Dist. 19. c. 6. In Canonicis,

Inter Canonicas SCRIPTURAS Decretales Epistolæ connumerantur. --- *DIVINARUM SCRIPTURARUM solertissimus indagator Autoritatem sequatur, inter quas sanè illæ sunt, quas Apostolica sedes habere, & ab ea alii meruerunt accipere Epistolas.* Johannes Andreas Author Glossæ super Decretal. in c. Cum Marthæ. §. Tertio loco *SACRA SCRIPTURA bis appellantur SCRIPTA AUGUSTINI, unde hæc desumuntur.* Bellarm. de Concil. autoritat. l. 2. c. 12. *Licèt Canones Conciliorum & Pontificum Decreta distinguantur & postponantur* —— *Scripturæ Divinæ tamen SUO MODO sunt & dici possunt, SCRIPTURA SACRA & CANONICA, quo modo VII Synodus Act. 3. vocat Decreta Concilii, Divinitùs inspiratas Constitutiones.* *b* Melch. Canus loc. l. 5. c. 5. *Innocentius verba Augustini SACRAM SCRIPTURAM appellavit, quemadmodum Leges Pontificæ SACRÆ dicuntur, ut à Legibus principum discriminentur.* Bellarm. de Conc. l. 2. c. 12. §. Dico Secundò *Decreta Pontificum dicuntur SCRIPTURÆ SACRÆ, ut distinguantur à Prophanis, & Concilia, ut distinguantur à Scriptis Patrum, quæ non sunt Regulæ.* Loyssius Sentent. theol. l. 1. c. 13. *Non moveat quemquam, quòd Patres ex his Libris fidei testimonia sumant. Nam propterea non sequitur Eos inter Libros Canonicos collocasse, non magis quàm Librum Henoch, &c.*

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distinctly and accurately, there they make a difference between the *One*, and the *Other*, sorting either of them into their own peculiar *Class*, and allowing no *Divine* or *Canonical Authority* (in that (a) Sence wherein *Divine*, and *Canonical* is strictly and properly taken,) but to those *Books* only, which were consign'd to the *Church*, for *Absolute* and *Infallible Rules* of *all our Religion*, by the *Special Appointment* of *God* himself. In a larger and general sence (as *Divine* is applyed to *Holy* and *Divine Matters*, and *Canonical* to the *Rules* of *good Life* and *Manners*; or to the Confirming of us in that *Faith*, which is *founded* upon the *Infallible Scriptures* alone,) we (b) scruple not to call the *Debated Books*, *Holy* and *Divine Scriptures*, no more then the *Fathers* did; and though we make them not of *equal Authority* with the *Canonical Books* of *Moses* and the *Prophets*; yet this honour we do them, that we bind them up with our *Bibles*, for the good and religious use which may be made of them by all Men; otherwhiles we read many parts of them in our *Churches*; and we prefer them before any *private Writings* or *Books* that are not *Canonical* whatsoever.

a Vide Num. 1. & 2.

b Bellarm. de verbo Dei lib. 1. c. 10. Sect. Ecclesia. *Notandum est, Chemnitium non negare hos Libros esse bonos & Sanctos, & dignos qui legantur; sed tamen non esse tales, ut ex iis firma argumenta duci possint, &c.*

LXXVIII. And here we conclude the *first Four Centuries*. In all which time, the greatest Searchers into Ecclesiastical Antiquities, are not able to produce any *Council*, or so much as the Testimony of any *One Father*, who purposely treating, and declaring the exact Number of all the *Books* that properly belonged to the *Old Testament*, did not either expressly exclude, or at least omit, *those* which are now made *Equal* to the *former*, by the *New Canon* of the *Roman Church*. For it is not enough, to bring the *Sayings* of any *Ecclesiastical Writers*, which will evince nothing more, then, whiles they were discoursing upon other matters that they made an *honourable mention* of some *One* or *Two* of these *Books*, and cited a *few Sentences* out of them, which either in so many words, or in the same sence are to be found in the *Canonical Books* themselves. But the Question is, whether ever any *Church*, or *Ancient Author*, during these *First Ages* can be shewed, to have professedly made such a *Catalogue* of the True and Authentick Books of Scripture, as the *Council of Trent* hath lately addressed, and obtruded upon the world; which will never be done. In the mean while, they all speak so perspicuously for *our Church-Canon*, (and to that purpose we have produced their several and joynt Testimonies,) that there can be no denial of their *Agreement* herein with us. We will therefore end this *Chapter* with the Preface that *Amphilochius* made (a) before to his *Verses*, (for it is worth the Repeating again,)

a Numb. 67.

Non tutò cuivis est credendum Libro,
Qui venerandum Nomen S. Scripturæ præferat;

By which words he giveth us a fair intimation, that there were in *his* time, (as there are in *Ours*,) *Certain Books* annexed to the *Bible*, that bare the *Name* and Venerable *Title* of *Divine Scriptures*, which yet ought to be Distinguished from them, as not having the same *Essentials*, *Approbation*, and *Authority*, that the *Genuine* and *Canonical Books* had. And this is the true Sense and Scope, at which all the *rest* of the *Fathers* aimed, both those that have been cited *before*, and those that shall follow *after*.

Chap. VII.

The Testimony of the Fathers in the Fifth Century.

LXXIX. WE begin this *Century* with S. AUGUSTIN, who though he lived in the Churches of *Africk*, where their common *Latin Bibles* and their *Greek* LXX, had those *later Books* of *Tobit* and *Judith*, *&c.* annexed to them, as *Theodotion* first collected them, and set them forth in one Volume; and though he was *(a)* ever willing to keep the *Translation*, which they had there, according to the *Septuagint*, still in use, and to preserve that priviledge and honour to *these Additional Books*, which by long use and continuance they had gained (in those parts of the World especially,) *(b)* to be *read* and published to the people, as having many good *Rules* of *Life*, and *Canons* of *Religion* in them; yet he was always careful, to set that *Mark of Distinction* upon them, which might *sever* them (in many very weighty and considerable respects,) from the *Books* and *Canon* of the *Hebrew Bible*; whereunto he allowed a far greater pre-eminence, (both in regard of *infallible verity*, and *unquestioned Authority*,) then he ever did to the *other*; and herein agreed with all the *Fathers* of the Christian Church that had been before him. For the clearing whereof, we will first set down what he said to this purpose, *himself*; and then examine what *others* object, and would fain make him say to the contrary.

a In dissertatione cum *Hieronymo*, inter illorum *Epistolas*, & lib. 18. de Civit. Dei. c. 43. *Ex hac LXX interpretatione etiam in Latinam Linguam Interpretatum est, quod Ecclesiæ Latinæ retinevit. Quamvis non defuerit temporibus nostris Presbyter Hieronymus homo doctissimus, & omnium trium linguarum peritus, qui non ex Græco, sed ex Hebræo in Latinum eloquium easdem Scripturas converterit, &c.*

b In *Concil. Carthag.* infrà citando, cui ipse *Augustinus* interfuit.

LXXX.

LXXX. 1. The *(a) Fathers* that held *Ezra*, *Nehemiah*, and *Malachy* to be the *last Prophets*, (after whose time, untill the coming of *Christ*, there was no other,) held likewise this Conclusion; That *(b) those Books* which were written, during all that space of years, wherein there was *no Prophet seen in Israel*, cannot properly be said to belong to the *Canon of Scripture*, or to have *equal Authority* with those *other Books*, which by *God*'s special will and inspiration were set forth before. Of these *Fathers* S. *Augustin* was one from whose *(c)* words, concerning the Cessation and Exspiration of all *Prophetical Writings* after the days of *Ezra*, and *Malachy*, the same Conclusion will undeniably follow, That till the Time of *Christ*, (who said as much himself,) there were no *more Books* to be reckoned, that had any such *Canonical Authority*, as the *former had*. And so far was he from admitting *those Books*, which *they* wrote that were no *Prophets*, into the *Canon* of *God*'s divine and indubitate *Oracles*; that *(d)* what the *Prophets* wrote *themselves*, without a special Inspiration, and precept of *God* to that purpose, he excluded from it; making a clear *distinction* be-

a Vide Num. 4. & Num. 53.

b Euseb. in Chron. lib. 2. *Ad Esdram & Nehemiam usq; hactenùs Canonicæ Hebraicæ Scripturæ.* Et ad Ann. primum Seleuci juxta versionem S. Hieronymi. *Maccabæorum Historia Græcorum hinc supputat Regnum, verùm hi Libri inter Divinas Scripturas non computantur.* Idem, lib. 8. demonstr. Evang. sub init. *Ab illo tempore usque ad tempora Servatoris nullum exstat Sacrum volumen.* Item, Seder Olam interpr. Genebr. An. 52. *Med. et Pers. mortui sunt Hagg. Zach. & Malachias. Quo tempore cessavit Prophetia de Israel.* *c* S. Aug. de Civit. Dei. l. 17. c. ult. *Toto autem illo tempore, ex quo redierunt de Babylone, post Malachiam, Aggæum & Zachariam, qui tunc Prophetaverunt, & Esdram; non habuerunt Prophetas, usque ad Salvatoris Adventum; ——Propter quod ipse Dominus ait, Lex & Prophetæ usque ad Johannem.—— Malachiam verò, Aggæum, Zachariam, & Esdram, etiam Judæi reprobi in Autoritatem Canonicam receptos, novissimos habent. Sunt enim & Scripta Eorum, sicut Aliorum, qui in magna multitudine prophetârunt; perpauci ea scripserunt, quæ AUTORITATEM CANONIS obtinuerunt.* Et lib. 18. cap. 26. *usq; ad hoc tempus Prophetas habuit populus Israel qui cùm multi fuerint, paucorum & apud Judæos, & apud Nos Canonica Scripta retinentur.* Et l. 17. c. 1. *Hoc totum tempus est Prophetarum.* *d* Idem, de Civit. Dei, l. 18. c. 38. *In ipsa Historia Regum Judæ, & Regum Israel, quæ res gestas continet, de quibus eidem Scripturæ Canonicæ credimus, commemorantur plurima quæ ibi non explicantur, & in Libris aliis inveniri dicuntur, quos Prophetæ Scripserunt, & alicubi Eorum quoque Prophetarum Nomina non tacentur* (intelligit *Samuelem*, *Nathan*, *Gad* Prophetas de quibus 1. Chron. 29. 29. & *Abijah*, ac *Iddonem*, unà cum *Shemaia*, itidem Prophetas, de quibus, 2. Chron. 9. 29. & 12. 15. Item *Solomonem*, de quo 17. de Civ. Dei, c. 20.) *Nec tamen inveniuntur in CANONE, quem Populus Dei recepit. Cujus rei, fateor, causa me latet, nisi quòd ego Existimo, etiam Ipsos, quibus ea, quæ in autoritate Religionis esse deberent, Sanctus utiq; Spiritus revelabat; alia sicut homines historicâ diligentiâ, alia sicut Prophetas Inspiratione Divinâ scribere potuisse; atq; hæc ita fuisse DISTINCTA, ut illa tanquam IPSIS, Ista verò tanquam DEO per ipsos loquenti judicarentur esse tribuenda; ac sic illa pertinerent ad ubertatem cognitionis, hæc ad Religionis autoritatem; in qua autoritate custoditur CANON.*

tween. Every Writing that was compos'd only by *Humane Diligence*, (as all the contested Books were,) and those that were set forth by *Divine Revelation*; in the AUTHORITY whereof the Certain *Canon of Scripture* consisteth. 2. Nor was there herein any difference between S. *Augustin*, and the *Jews*, or between the *Hebrew Canon* and the *Christian*. For when it was objected to the *Christians*, (*a*) that they produced their *own Canon of Scriptures* for *themselves*, he appealeth to those *Jews* who were the *Christians* profest Enemies; and acknowledgeth no other *Canon*, whereupon the *Christian* Faith and Religion was founded, then what the *Jews* had still preserv'd intire and uncorrupted amongst them, having learned from S. *Paul*, * that the *Oracles of God* in the *Old Testament* had been *all* committed to their *Custody*, where they were kept without any *mixture* or *Confusion* of *other Writings*; & from *Christ*(*b*) himself, that the(*c*) *Law of Moses*, and the *Books of the Prophets*, (to which only he referred as to his(*d*) *own Witnesses*,) comprehended(*e*) *all the Scriptures*, that before his time had been Penned and set forth by *Divine AUTHORITY*. 3. Of the *Greek Septuagint Bible*, (as it was first set forth in the time of *Ptolemæus Philadelphus*,)(*f*) S. *Augustin* acknowledged no more *Books*, then what were then Translated out

a S. Aug. in Psal. 40. *Si aliquis perstrepit inimicus, & dicit, vos vobis Prophetias finxistis; proferantur CODICES JUDÆORUM.--Judæi tanquam Capsarii nostri sunt: studentibus nobis Codices portant-- Apud Illos sunt Prophetæ & Lex, in qua Lege, & in quibus Prophetis Christus prædicatus est.* Idem in Psa. 56. *Propterea adhuc Judæi sunt, ut Libros nostros portent ad Confusionem suam. Quando enim volumus ostendere Paganis prophetatum Christum, proferimus Paganis Istas Literas--Quia OMNES ipsæ LITERÆ, quibus Christus prophetatus est, apud Judæos sunt, OMNES IPSAS LITERAS habent Judæi. Proferimus CODICES ab Inimicis, ut confundamus alios Inimicos. CODICEM portat Judæus, unde CREDAT Christianus, Librarii nostri facti sunt.* Idem, lib. 12, contra Faust. cap. 13. *Et quid est aliud hodie que gens ipsa Judæorum, nisi quædam Scriniaria Christianorum, bajulans Legem & PROPHETAS ad testimonium assertionis ECCLESIÆ?* Item. lib. 18. de Civit. Dei, cap. 41. *At vero gens illa, ille populus, illa civitas, illa respublica, illi Israelitæ, * QUIBUS CREDITA SUNT ELOQUIA DEI, nullo modo pseudoprophetas cum veris Prophetis pari Licentiâ confuderunt, sed concordes inter se, atque in nullo dissentientes Sacrarum Literarum veraces ab eis agnoscebantur, & tenebantur Autores.* *b* Vide Num. 31. *c* S. Luke 24. 27. *d* Aug. lib. 2. contra Gaud cap. 23. *Hanc quidem Scripturam (Maccabæorum) non habent Judæi SICUT Legem, & Prophetas, & Psalmos, Quibus DOMINUS testimonium perhibet tanquam TESTIBUS SUIS.* *e* Idem, de unit. Eccl. c. 16. *Demonstrant Ecclesiam suam in præscripto Legis, in Prophetarum prædictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUCTORITATIBUS.* *f* Idem, de Civit. Dei, cap. 42. *Has Sacras Literas etiam Ptolemæus Rex Egypti nôsse studuit, & habere ——— Petivitque ab Eleazaro tunc Pontifice dari sibi Scripturas——His ei cum idem Pontifex misisset Hebræas, post etiam ille Interpretes postulavit, & dati sunt ei Septuaginta duo, &c.*

of the *Hebrew Copies* sent from *Jerusalem*; where neither *Tobit* nor *Judith*, nor any of that *Class* were to be found; for (what ever *Genebrard** saith of his own head to the contrary,) those *additional Writings* were brought in afterwards, and used only by the *Hellenist Jews* abroad at *Babylon* and *Alexandria*, from whom they were, in time following, commended to be read by the *Christians*, but never made *equal* with the *other Sacred Scriptures*, as they are now set forth in the *Roman Septuagint* by the Authority of *Sixtus Quintus*, which is an Edition of *that Bible* many ways depraved. 4. Fourthly, S. *Augustin*(*a*) gives the *Authority* of all *Canonical Scripture*, that he held *needful* to be known, to the *Revelation* that *Christ* made of it, first by his *Prophets*, and afterwards by *Himself*, and his *Apostles*; among all which these *New Canonical Books* cannot be reckoned. And so many Testimonies (omitting divers others,) we produce out of S. *Augustin*, against the *Roman* Plea, that is made for them in general. 5. Then in particular, against the Canonizing of the *Books of Judith*, we produce his special Exception. (*b*) That the Occurrences mentioned and written in it, were *not receiv'd into the CANON by the people of God*. To which *Canon* he had before appeal'd. 6. Against the Sovereign Authority of the *Wisdom of Solomon*, & *Ecclesiasticus*, we produce the difference that he(*c*) maketh between *them*, & the *true Books of Solomon*, (whereof he numbreth but *Three*, that the *Old Canon* acknowledged,) reckoning *these* among the *Cano-*

* Genebr. Chron. l. 2. p. 190. col. 2. *Videtur in hac 7. Synodo Hierosolymitana Secundus Canon S. Scri. editus, in quo hi Libri recensebantur.* To which purpose he produceth *Epiphanius* (lib. [illegible]) who after the recital of *Ptolome's* Epistle mentioneth the sending of *divers other Books* to him, besides the XXII that belonged to the *Hebrew Bible*. But *Genebrard* abuseth his Reader. For *Epiphanius* said no more, then what he had out of some *uncertain* Story, that there were sent XXII *genuine Books*, and LXXII *Apocryphal*; which will not help *Genebr.* at all.

a S. Aug. de Civ. Dei. lib. 11. cap. 3. *Filius Dei prius per Prophetas deinde per semetipsum, postea per Apostolos, QUANTUM SATIS ESSE JUDICAVIT, loquutus S. SCRIPTURAM CONDIDIT, quæ CANONICA nominatur, EMINENTISSIMÆ AUTORITATIS, cui fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nôsse idonei sumus.* *b* Idem, de Civit. Dei, lib. 18. c. 26. *Quæ conscripta sunt in Libro Judith, sanè in CANONEM SCRIPTURARUM Judæi non recepisse dicuntur.* And of what they received not, he afterwards giveth this reason, (eod. lib. cap. 38.) speaking of other like Books. *Non inveniuntur in Canone, quem Populus Dei recepit,———quia alia sicut homines historicâ diligentiâ, alia sicut Prophetæ inspiratione Divinâ scribere potuerunt; illa ad ubertatem cognitionis, hæc ac Religionis Autoritatem pertinebant; in qua Auctoritate custoditur Canon: præter quem, &c.* *c* S. Aug. de Civ. Dei, lib. 17. cap. 20. *Solomon Prophetâsse etiam reperitur in suis Libris, qui TRES recepti sunt in Autoritatem CANONICAM, Proverbia, Ecclesiastes, & Canticum Canticorum. Alii vero DUO, quorum unus SAPIENTIA alter ECCLESIASTICUS dicitur, propter Eloquii nonnullam similitudinem, ut Solomonis dicantur obtinuit CONSUETUDO. Non autem esse Ipsius non dubitant Doctiores——Et adversus contradictores non tantâ firmitate proferantur.*

nical Scriptures themselves, and *those other* among such *Ecclesiastical Writings*, only as by *CUSTOM* had prevailed, to be(*b*)*Read* in publick Congregations under the *Name* of *Solomon*; and were therefore to be (*c*)*preferred* before all *Tractatours* upon the *Scriptures*, whatsoever: which is an honour that we deny them not, but allow it to them, our selves. Yet we allow them not the *same* degree and *equality* of honour, that the proper *Canonical Books* of *Solomon* have with us, no more then(*d*) S. *Augustin* did, and those that lived in his time. 7. But against the Authority of *Ecclesiasticus*, we bring another of his Testimonies, where (*e*)he acknowledgeth it to be a *contradicted Book*,(*excepted* out of the *Ancient Canon*,) and saith nothing for it to the contrary, (when he had made the same Objection against his own alledging of it) but alledgeth *another Book*, that could not be *contradicted* at all. 8. Against the Canonizing of the *Maccabees* we are able to produce more Testimonies out of him, than one; for in one(*f*) place he doth clearly *distinguish* them, from the *Canonical Scriptures*, purely and properly so called; In(*g*) another he confesseth, that neither the *Jews* nor *Christ* held them in such account, as they did the *Law* and the *Prophets*: And in (*h*)Two places besides he *lesseneth* the esteem, and the

b Idem, de prædest. Sanct. c. 14. *Non debuit repudiari Sententia Libri Sapientiæ, qui meruit in Ecclesia Christi de gradu Lectorum ——audiri, &c.* [At the Readers Desk, though not at the Bishops.]

c Ibid. *Oportet ut Librum istum Sapientiæ———Omnibus Tractatoribus anteponant*; That is, it ought to be honoured and placed next to the *Canonical Scriptures.*

d Ibid. *Quod à me quoque positum nimirum testimonium de Libro Sapientiæ Fratres istos ita respuisse dixistis* (Prosperum & Hilarium alloquitur,) *tanquam non de Libro CANONICO adhibitum. Quasi & EXCEPTA HUJUS LIBRI ATTESTATIONE, Res ipsa non clara sit, quam volumus hinc doceri.*

e S. Aug. Lib. de cura pro mortuis, cap. 15. *Liber Ecclesiasticus, quem Jesus filius Syrach scripsisse traditur, et propter Eloquii nonnullam similitudinem Solomonis pronunciatur, continet in laude Patrum quòd Samuel etiam mortuis prophetaverit.* Sed si *huic Libro, ex Hebræorum, QUIA IN EO NON EST, CANONE CONTRADICITUR, quid de Moyse, qui in Deuteronomio et in Evangelio, &c.* *f* S. Aug. de Civ. Dei, lib. 18. cap. 36. *Supputatio temporum à restituto Templo NON IN SCRIPTURIS SANCTIS, QUÆ CANONICÆ APPELLANTUR, sed in ALIIS invenitur, in quibus sunt et Maccab. Libri.* *g* S. Aug. contra Epist. Gaud. Donatistæ, cap. 23. *Hanc quidem Scripturam quæ appellatur Maccabæorum, non habent Judæi sicut Legem, et Prophetas, quibus Dominus testimonium perhibet tanquam Testibus suis.———h* Ibid. *Recepta est ab Ecclesia non INUTILITER, si SOBRIE legatur, vel audiatur.* Idem, Epist. 61. ad Dulcitium, contra Donatistas Circumcelliones, qui sibimet ipsis mirâ væsaniâ necem conciscerent. *Summâ Exemplorum INOPIA COARCTATI, in Maccabæorum Libris perscrutatis omnibus ECCLESIASTICIS Autoritatibus, vix aliquando,* quod pro sua sententia adducerent, *invenerunt.* De verè Divinis ac CANONICIS non tam dilutè loqueretur *Augustinus.*

Honour

Honour of them; which of any *Canonical Book*, absolutely and simply *Divine*, he would never have done; nor was it lawful for him to do it. So we see S. *Augustin*'s mind.

LXXXI. Now they that contend for the *Canon* of the present *Roman Church*, would fain make S. *Augustin* to confute himself; and, notwithstanding all this that he hath said before, to be a Special witness upon their side, and to hold the *Books* contested between them and us, to be every way as *Canonical*, and of as much *Authority*, as any of the *Scriptures* are besides. 1. To which purpose, in the first place they (*a*) usually cite his *Treatise of Christian Doctrine*,(*b*) where they say, (but their *Saying* is not always to be trusted,) that he numbreth *All the Books* of *Scripture* alike, as they do; and that he maketh no distinction or difference between the *One* sort and the *Other*. And indeed to them, that read no other words of his,

a Bellarm. de verbo Dei, lib. 1. c. 10. Sect. Primum.

Du Perron, Repl. pag. 439. *il appert par le Canon des livres canoniques, inseré dans le second livre de la doctrine Chrestienne de S. Augustin, ou les deux livres des Maccabees sont expressément contenus, et auquel S. Aug. afin d'empescher que le nombre n'en fust varié par aucune addition, ou soustraction, ajouste pour seau, Eu ces xliv Livres est terminé l'authorité du V. Testament.* Sixt. Sen. Bibl. Lib. 8. Catharinus de libr. Canon. & alii multi. *Sapientiam & Ecclesiasticum inter Prophaticos Libros numeravit Aug. 2. de Doctr. Christiana. Libros Tobiæ & Judith Sancta Christi Ecclesia in Canone recipit, & Pari veneratione cum aliis S. Libris legit atque colit. Verba Hieronymi, sine nulla discretione considerata, non sunt prorsus vera, quoniam Aug. in 2. lib. de Doctr. Christ. cap. 8. utrumque in ordine Canonicorum Libr. enumerat.——Aug. quoque l. 2. de Doctr. Christ. duos Maccab. Libros in Canone Divinarum Scripturarum collocat.* Hæc omnia Sixt. Sen. dicto libro 8. *b.* S. Aug. lib. 2. de Doctr. Christiana cap. 8. *TOTUS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM versandam dicimus, his Libris continetur: Quinque Mosi, id est, Genesis, Exod. Levit. Num. Deut. & uno Libro Jesu Nave, uno Judicum, uno Libello qui appellatur Ruth, qui magis ad Regnorum principia videtur pertinere; deinde quatuor Regnorum, & duobus Paralip. non consequentibus, sed quasi a latere adjunctis similque pergentibus: Hæc est Historia, quæ sibimet annexa tempora continet, atque ordinem rerum. Sunt aliæ tanquam ex diverso ordine, quæ neque huic ordini, neque inter se connectuntur, sicut est Job, & Tobias & Hester, & Judith, & Maccabeorum Libri duo, & Esdræ duo qui magis subsequi videntur, ordinatam illam Historiam usque ad Regn. vel Paralip. terminantem. Deinde Prophetæ, in quibus David, unus Liber Psalm. & Salomonis tres, Proverbiorum, Cant. Canticorum, & Ecclesiastes. Nam illi duo Libri, unus qui Sapientia, & alius qui Ecclesiasticus inscribitur, de quadam similitudine Salomonis esse dicuntur. Nam Jesus filius Sirach eos Scripsisse constantissime perhibetur; (hoc autem, quod ad Sapientiam pertinet, revocavit 2. lib. Retract.) Qui tamen quoniam in Autoritatem recipi meruerant, inter prophaticos numerandi sunt. Reliqui sunt eorum Libri, qui PROPRIE Prophetæ appellati sunt. XII Prophetarum Libri singuli, qui connexi sibimet, quoniam nunquam separati sunt, pro uno habentur: quorum Prophetarum Nomina sunt hæc, Osea, Joel, Amos, Mich. Nahum, Abac. Obad. Jonas, Zeph. Agg. Zach. Malachias. Deinde IV Prophetæ sunt majorum voluminum, Isaias, Jeremias, Daniel, Ezechiel, His XLIV Libris V. Testamenti autoritas. Novi autem IV Libr. Evang. &c.*

then

then what they are pleased to cite, this *One passage* may make a fair show, that after the space of CCCC years, they seem to have gotten *One Father* upon their side. But whosoever will look into the *words* of S. *Augustin*, (*c*) immediately going before *this passage*, and heed well the terms of his Advice which he gives there to his Reader, and (whereunto he (*d*) referreth again when he begins to enumerate *All the Books*, that were then comprehended in the *African Bible*,) shall clearly perceive, that *Our Opposites* and *He* are not all of *One mind*, nor *their Sence* the *Same*, in delivering the *Canon* of *Scripture*. 1. For *First*, he putteth a *Note of Difference* between those (*e*) *Books* that have the *General Name* of *Divine Scriptures*, and those that are *specially* called *Canonical*. 2. Then, he setteth a (*f*) *Mark* upon those, that for their *undoubted verity*, are more *securely read* then *Others*. 3. Next, (*g*) he distinguisheth the *Total Canon*, or *Number* of the *Books*, into *Two several kinds*, of which *some* were Received by *All Churches*, and some but by a *Few*; and (*h*) preferreth those that were acknowledged either by *All* or the most *Eminent* and (*i*) *Apostolical Churches*, before those, that certain *particular Churches* only, and of *less Authority* accepted. 4. Moreover, he admitteth a Subdivision even of this *latter kind*, whereof (*k*) *some* might be Received by the *greater*, and *some*

c Ibid. ante verba citata. *Erit igitur DIVINARUM SCRIPTURARUM solertissimus indagator, qui primò Totas legerit notasque habuerit; & si nondum intellectu, jam tamen lectione, duntaxat EAS, quæ appellantur CANONICÆ. Nam CÆTERAS securiùs leget FIDE VERITATIS instructus, ne præoccupent imbecillem animum, & periculosis mendaciis atque phantasmatibus eludentes præjudicent aliquid contra sanam intelligentiam. In CANONICIS autem SCRIPTURIS Ecclesiarum CATHOLICARUM QUAM PLURIMUM Autoritatem sequatur; inter Quas sanè illæ sunt, quæ APOSTOLICAS SEDES habere, & Epistolas accipere meruerunt. Tenebit igitur HUNC MODUM in SCRIPTURIS CANONICIS, ut EAS quæ ab OMNIBUS accipiuntur Ecclesiis Catholicis, PRÆPONAT EIS, quas QUÆDAM non accipiunt. In EIS verò quæ non accipiuntur ab OMNIBUS, PRÆPONAT EAS, quas PLURES, GRAVIORESQUE accipiunt, eis quas PAUCIORES, Minorisque Autoritatis Ecclesiæ tenent. Si autem ALIAS invenerit à PLURIBUS, ALIAS à GRAVIORIBUS haberi, quamvis hoc facilè invenire non possit, æqualis tamen autoritatis eas habendas puto. Totas aut, &c.* d Ibid. *In quo ISTAM CONSIDERATIONEM versandam dicimus, ut suprà.* e Ibid. *DIVINARUM Scripturarum DUNTAXAT EAS, quæ appellantur CANONICÆ.* f Ib. *Nam CÆTERAS securiùs leget FIDE VERITATIS instructus.* g Ib. *Eas quæ ab OMNIBUS Ecclesiis accipiuntur, præponat eis, quæ non accipiuntur ab OMNIBUS.* h Ib. *Præferantur qui à pluribus, & gravioribus Ecclesiis recipiuntur, iis qui à paucioribus, & minoris autoritatis.* i Ib. *Quàm plurimum autoritatem sequatur earum, quæ Apostolicas sedes habere meruerunt.* k Ib. *Si autem alias invenerit à pluribus, alias à gravioribus haberi, (quanquam hoc facilè invenire non possit,) æqualis tamen autoritatis eas habendas puto.*

by

by the *better* sort of Men; which notwithstanding (because that had seldom hapned, and was not usually noted,) he *thought* to be of *equal Authority*. 5. And lastly he premiseth (*l*) this *Caution* before the Recital of his *General Canon*, that *all* these (*m*) *particular Considerations* may not be neglected by him that readeth it. If the *Council* of *Trent* (whereby the *Roman Church* is now governed) had set such *a Preface* before *their Canon* of *Scriptures*, as this is, that S. *Augustin* set before *his*, and had added no more to the *End* of it, than He did; they might have had the fairer plea for themselves. But so far are they from allowing *their Canon* to be received with any such *Qualifications*, and *Distinctions*, as *these* be; that first, they (*a*) command *all the Books* recited in it, (among which are *those*, that *All Churches*, at least, received not, and *none* at all, in their sence,) to be *equally* accepted, and taken with the *self-same veneration*, as having all a *like absolute* and *Divine Authority* annexed to them, without *preferring* one before another; and then, (*b*) they *Damn all the Churches* of the World besides, that will not thus receive *that Canon* upon their own terms: which neither S. *Augustin*, nor any other *Father* before or after him, ever did. Who when they give us such a *Canon* or *Catalogue* of *Holy Scriptures*, as we read here in his *Book of Christian Doctrine*, they give us a fair latitude withall, of taking the *Canon* in a *common* and *large sence*, without restraining it, (as otherwhiles when they speak after an *exact* and *distinct* manner, they do themselves,) to that *strict* and *univocal* acception, which makes it only to be of *pure* and *Sovereign Authority*, for this is the *distinction* that preserves the *difference* between *that Canon of Books*, which is *absolute* and *Divine*, and that which is not *simply* so, but *mixt* and *Ecclesiastical*. Nor can S. *Augustin* here be taken in any other sence. For of the *Canonical Books* (strict-

l Ib. *Tenebit igitur (Lector) HUNC MODUM in Scripturis Canonicis.*

m Ib. *TOTUS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM versandam dicimus, &c.*

a Concil. Trid. Sess. 4 —— *Omnes Libros PARI PIETATIS affectu, reverentiâ, & veneratione, pro Canonicis receperit.*

b Ibid. *Si quis autem non susceperit, &c. ANATHEMA sit.* Et Bulla Pii Papæ 4. ibid. super. forma Juramenti. *Damnata à Concilio Tridentino ego pariter damno, & anathematizo.* Item, *Extra hanc fidem nemo Salvus esse potest.*

ly

ly so called, none can be *preferred* before another, (because in respect of their Authority, Infallibility, and Certainty, there is no difference between them;) nor is it in the *choice* of *any Churches*, whether they will receive them, or no; as it is not in the *Election* of any person, whether he will follow *any Church*, that should *not receive* them, (whereof there is no Example or † instance to be given;) but of the *Canonical* and *Scripture Books* (largely and mixtly taken) there is no better advice, than S. *Augustin* here gives; to *prefer* those, that *all Churches receive*, (and such are the *XXII Books* of the *Old Testament*,) before those *other*, that but a *few* receive, (and such are the *VI Books* contested.) To this Advice we will add another, which is to the same purpose given every Man, that reads *this* and *other places* of S. *Augustin*, by one of the most learned (*a*) Cardinals (but he lived not to see the *New Canons* made at the *Synod of Trent*,) that ever the *Church of Rome* had: Who, (acknowledging no more *Books* of the *Old Testament*, to be *properly Canonical*, then We, and all the Churches that consent with Antiquity, do,) (*b*) counselleth his Reader not to be *troubled* at any thing, that may be brought out of S. *Augustin*, or *other Fathers* to the contrary. For if at any time they call the *Controversed* Books *Canonical*, (as there are but a very *few* that do so,) they are not to be understood in so exact and strict a sence, as if they held them to be no less *Canonical* than the other *uncontested Books* are, or as *firm Rules* and *Principles of Faith*; but only

† Vide Num. 9.

a Aub. Miræus de Scriptor. Sæc. XVI. *Thomas de vio Cajetanus inter omnes sui temporis Theologos PRINCEPS censebatur.*

b Cajetan. in Lib. Esther sub finem. *Et hoc in loco terminamus Commentaria Librorum Historialium V. T. Nam reliqui (viz. Judith, Tobiæ, et Maccab. Libri,) à S. Hieronimo EXTRA CANONICOS LIBROS supputantur, & inter APOCRYPHA locantur, cum Libro Sapientiæ Ecclesiastico, ut patet in Prologo Galeato. Nec turberis Novitie si alicubi repereris Libros istos inter CANONICOS supputari, vel in Sacris Conciliis, vel in Sacris Doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba Conciliorum, quám Doctorum; Et juxta illius sententiam ad Chrom. & Heliod. Episcopos, Libri isti (& si qui alii sunt in CANONE BIBLIÆ similes) NON SUNT CANONICI, hoc est, non sunt REGULARES ad firmandum ea quæ sunt FIDEI; possunt tamen dici CANONICI, hoc est, Regulares ad ædificationem fidelium, utpote in Canone Bibliæ ad hoc recepti & authorati. Cum hac enim distinctione discernere poteris & DICTA AUGUSTINI in 2. de Doctr. Christiana, & Scripta in Conc. Flor. sub Eug. 4. Scriptaque in Provincialibus Conciliis Carthag. & Laodic. & ab Innocentio ac Gelasio Pontificibus.*

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in a modal or qualified sence, as they be *Sacred Writings* fit to be *Read* for the *Benefit* and *Edification* of the *Church*. In which regard, though they be no *Infallible Rules*, yet are they honour'd above all other *Humane Scriptures*, as having more Beams of Divine Light and Wisdom in them, then the Books of other Ordinary and Common Doctors have. So that this Authority of S. *Augustin*, in his *Book* of *Christian Doctrine*, hurteth us not: for we have as many Books of Scripture (largely taken) in *our Bible*, as he had in *his*.

2. The next Authority that our (*a*) Opposites produce out of him for themselves, pretending that it makes against us, is in his *Book of Predestination*; where writing to *Hilary* and *Prosper*, he pleadeth for the *Divine Authority* of that (*b*) *Testimony*, which he had formerly cited out of *the Wisdom of Solomon*; and hereby (if *Cardinal Bellermin*'s Collection from hence might stand, and hold firm,) he maketh the *WHOLE Book of Wisdome* to become *Canonical* no less then the *Books* of the *Law* and the holy *Prophets* are. But that S. *Augustin* was of another mind, we have divers clear Arguments to evince it. For (first,) when he had produced this Testimony out of *wisdom*, (that (*c*) *The Righteous man is speedily taken away, lest wickedness should alter his understanding*,) and some exceptions had been taken against him, by the *Divines of Marseilles*, for citing a Book (*d*) *which was not Canonical*, (as, in those days, they had no such *Canonical Book* in the *Church of France*,) he doth not answer and reply, that they

a Bellarm. de verbo Dei. l. 1. c. 13. Sect. 2. *B. Aug. ex professo docet, & probat, ex hoc libro Sapientiæ posse confirmari dogmata, et librum esse* CANONICUM. *Lib 1. de prædestinat. cap. 14 Et Sect. 4. Sed audiamus quæ in eodem capite infrà ponuntur. Non debuit (inquit) repudiari Sententia Libri Sapientiæ, qui meruit in Ecclesia Christi de Gradu Lectorum Ecclesiæ tam longâ consuetudine recitari, et ab omnibus Christianis &c. cum veneratione Divinæ Autoritatis audiri. Et infrà. Oportet, ut Librum istum Sapientiæ omnibus Tractatoribus anteponant; quoniam sibi eum posuerunt etiam temporibus proximi Apostolorum egregii Tractatores, qui eum testem adhibentes, nihil se adhibere nisi Divinum Testimonium crediderunt.* Du Perron Repliq. contre le Roy de la grand Bretagne. Pag. 440. *Les Juifs ne tenoient non plus de Livre de la Sapience, au mesme degré de la Loy, des Pseaumes, & des Prophetes; & nostre Signeur ne l' avoit non plus allegué, &c. Et neantmoins S. Augustin ne laisse pas de dire. (De predest. l. 1. c. 14.) Le Livre de la Sapience à merité, &c. d'estre lu en l' Eglise de Christ par les Lecteurs de l' Eglisse, &c. & d'estre ouy, &c. avec veneration d'autorité Divine. Et derechef,* ut suprà in Bellarm. *b Raptus est, ne malitia mutaret intellectum.* Sap. 4. 11. *c* Wisd. 4. 11. *d* Ep. Hilarii ad Aug. inter Ep. S. Aug. *Hunc Librum tanquam NON CANONICUM disputant omittendum.*

P said

ſaid not true, or that *the Book* was of *equal Authority* with *any other* of the *Bible*, (and yet this he would have ſaid, if it had been equally *Canonical,)* but he pleads only, that it ought not to be † *rejected*, for the great ‖ *veneration* that it had in the *Church*: Where (Secondly,) notwithſtanding that *veneration*, it had certain *marks of difference* ſet upon it, (and here noted by S. *Auguſtin* himſelf,) to diſtinguiſh it from being as *Divine* and *Canonical*, as the *Law* and the *Prophets* be. Of which Marks, this was *One*; that the *Book of Wiſdom*, and the reſt of that *Claſs*, were given to the (*a*) *Lectors*, or the *Inferiour Officers* of the Church to be *Read* there by them in a *Lower place*, then thoſe of the *Higher Claſs* were; which the *Prieſts* and *Biſhops* read themſelves, in a (*b*) *more eminent* and conſpicuous manner: And this was *Another*; that ſuch Authors as He that wrote the *Book of Wiſdom*, had only the honour to be *ſet firſt* and (*c*) *preferred* before all other *Tractatours* upon the *Canonical Scriptures*; but (*d*) it is one thing to be ſet before the common *Tractatours*, and another thing to be the *Authors* of the *Canonical Books* themſelves, for this ſuppoſeth them to be thoſe *Men*, that were *immediately inſpired by God*: which of *that* (*e*) *uncertain Author* that compos'd the *Wiſdom of Solomon*, (though many things he wrote might be confirm'd by *Canonical Scripture*, and were therefore received as *Divine Truths* and *Teſtimonies*,) S. *Auguſtin* could not ſay. And (Thirdly) for the ſame reaſon, he urgeth the * *Truth* and *Authority* of

† S. Aug. de prædeſt. Sanct. l. 1. c. 14. *Non debuit repudiari Sententia Libri Sapientiæ.*

‖ Idem, ibid. *Qui meruit in Eccleſia Chriſti tam longâ annoſitate, &c. cum veneratione, &c. audiri* Ut ſuprà

a S. Aug. ibid. *Qui (Liber Sapientiæ) meruit in Eccleſia Chriſti de GRADU LECTORUM recitari.*

b *De GRADU EPISCOPORUM, ſive ex AMBONE.*

c Idem, ibid. *Certè etiamſi de Divinarum Scripturarum TRACTATORIBUS, qui fuerunt ante nos, proferrem defenſionem hujus ſententiæ, quam nunc ſolito diligentiùs atque copioſiùs contra novum Pelagianorum defendere urgemur Errorem —— Si hujus ergò Sententiæ defenſionem ex Divinorum Eloquiorum nos præcedentibus Catholicis TRACTATORIBUS promerem, profectò iſti fratres, pro quibus nunc agimus, acquieſcerent: hoc enim ſignificaſtis Literis veſtris.--Sed qui Sententiis TRACTATORUM inſtrui volunt, oportet ut iſtum Librum SAPIENTIÆ, ubi legitur, Raptus eſt ne malitia mutaret intellectum ejus, OMNIBUS TRACTATORIBUS ANTEPONANT; quoniam ſibi eum antepoſuerunt etiam temporibus proximi Apoſtolorum egregii TRACTATORES, qui eum Teſtem adhibentes, nihil ſe adhibere niſi DIVINUM Teſtimonium crediderunt.* *d* S. Hieronym. Epiſt. 61. *Scio me aliter habere Apoſtolos, aliter TRACTATORES.* *e* *Vide* S. Aug. de Do. Chr. l. 2. c. 8. & Retract. l. 2. c. 4. * S. Aug de prædeſt. ubi ſupra. *Sententiam verè planam, & antiquitùs Chriſtianam.*

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the *Sentence* only that he had cited, (being willing enough to (*b*) forgoe the *Authority* of the *Book*,) and ſtandeth upon theſe Terms about it; that it is (*c*) certainly a work of Gods Divine Grace and favour, *If the juſt man be taken away betimes, leſt otherwiſe he ſhould be expos'd to the danger of worldly wickedneſs*; and that no Chriſtian will deny, but that this *juſt man*, ſo taken away, is in *reſt* and *peace*; and therefore whoſoever ſaid it, that it was a *faithful ſaying* (this,) and grounded upon (*d*) *Divine Authority*. In which ſence (*e*) S. *Cyprian* alſo alledged the *ſame ſaying* under the Name and Teſtimony of the *Divine Scripture*. But neither did he, nor S. *Auguſtin*, call it a *Divine Teſtimony* ſo much in reſpect of the *Book* wherein it is, or the *Authour* that wrote it, as in regard of the *Matter* it ſelf, that is there written. However, to the *Objection* made againſt *this Book* that *it was not Canonical*, he maketh no direct Anſwer, that is *was*; which, if *He* or the *Church* had held it ſo to be, would have been the readieſt way to have anſwered all the *Divines* of *France*, and ended that Controverſie between them. But herein (*f*) he would not be *their Adverſary*, as the Maſters of the *Roman Church* are pleas'd to be *Ours*. 3. In the third and laſt place, they bring his Authority for *Canonizing* the *Books* of the *Maccabees*. To wch purpoſe they (*g*) cite *Two* of his Sayings; One, *That the Church and not the Jews, accounted theſe Books to be Canonical*:

b Ibid. *Quod à me quoque poſitum teſtimonium de Libro Sapientiæ fratres iſtos ita reſpuiſſe dixiſtis, tanquam non de Libro Canonico adhibitum. Quaſi, & EXCEPTA HUJUS LIBRI ATTESTATIONE, RES IPSA non CLARA ſit, quam volumus hinc doceri.*

c Ibid. *Quis enim audeat negare Chriſtianus, juſtum, ſi morte præoccupatus fuerit, in refrigerio futurum? quilibet hoc dixerit, quis homo ſanæ fidei reſiſtendum putabit? Hoc eſt TOTA CAUSA cur dictum eſt, à QUOCUNQUE ſit dictum RAPTUS EST, ne malitia mutaret intellectum ejus.--Quæ cum ITA SINT, non debuit repudiari ſententia Libri Sapientiæ, qui meruit in Eccleſia Chriſti legi, --- & cum veneratione divinæ Autoritatis audiri.*

d Ibid. *Eum Teſtem adhibentes nihil ſe adhibere niſi Divinum Teſtimonium crediderunt.* *e* S. Cypr. l. de mortalitate. & l. Teſtim. 3. ad Quirinum. *f* S. Aug. de Civit. Dei, l. 17. c. 20. ſupra citat. *Solomonis Libri TRES recepti ſunt in AUTORITATEM CANONICAM, Proverbia, Eccleſiaſtes & Canticum Canticorum. Alii verò Duo, quorum unus SAPIENTIA, alter ECCLESIASTICUS dicitur propter eloquii nonnullam Similitudinem, ut Solomonis dicantur, obtinuit Conſuetudo. Non autem eſſe ipſius, NON dubitant doctiores; Eos tamen in Authoritatem* Scriptorum Videlicet Eccleſiaſticorum, & Populo publicè prælegi ſolitorum,) *maximè Occidentalis antiquitùs recepit Eccleſia.--- Sed adverſùs Contradictores NON TANTA FIRMITATE proferuntur, quæ Scripta non ſunt in CANONE Judæorum.* *g* Bellarm. de verbo Dei, l. 1. c. 15. Sect. 1. *Sanctus autem Auguſtinus (cui multum authoritatis ſæpè tribuit Calvinus,) l. 18. de Civ. Dei, c. 36. Libros (inquit Maccabæorum non Judæi, ſed Eccleſia pro Canonicis habet.* Idem locus à Cal. *Poſſevino* (Replic. pag. 39.) multiſque aliis, profertur unà cum Sequenti.

P 2 Another

Another, * *That they have been received by the Church for holy Scripture, not unprofitably, if they be soberly read or heard.* Upon which words *(a) Card. Bellarmine* laid his Thumb, that they might not be seen and examined; but *(b) Card. Perron* brings them forth to the view, and afterwards *(c)* disguiseth them, as his manner is to do in most of his other Citations. The *Donatists* in S. *Augustin*'s time were *(b)* divided into divers *Sects*: of which the *Circumcellions* were one; a *Sect* more noted then the rest, and so called, from ranging up and down the Countrey, where they lived (in *Africk*,) and setting up their *Cells* abroad in the Fields, every one at first like *Eremites* by themselves, and afterwards taking in their *Women* to cohabit there among them. And a sort of people they were, so furious, and full of mischief and violence, both to themselves and others; that they(*e*) did not only set upon *those* who chanc'd at any time to pass by that way, and come within their reach, (making no Conscience to *murder* them if they found them not to be of their *Party*;) but many times also they would lay violent hands upon their *own Persons*, and either murder themselves or threaten *other persons* with present death, if those persons would not do it for them, when they were in danger to be taken, and punished by the Law, which the Secular Powers had

* Bellarm. ibid. *Et l. 2. contra Epistolam Gaudentii, c. 23. eorundem Librorum auctoritatem studiosè defendit, Scripturam S. eos appellans.*

a Bellarm. ibid. verba 6. *Aug.* non profert.

b Du Perron. Repl. p. 439. S. *Augustin au 2. l. contre l' Epistre de Gaudent, L' Escriture intitulè des Maccabées, les Juifs ne la tiennent pas comme la ley, les Prophetes, & les Pseaumes, que nostre Seigneur allegue pour les Tesmoins, &c. Mais elle á esté receue par l' Eglise, NON INUTILEMENT, si elle est leue, ou é contée SOBREMENT.*

c Idem ibid. p. 440. *Et ce qu'il ajouste; qu' elle à este receue par l' Eglise, NON INUTILEMENT, pourveu qu' elle soit leue SOBREMENT, n' est pas afin de diminuer la foy qui y doit estre d ferrée, mais afin de reprimer les furieuses consequences què les Donatistes en inferoient; & ne signifie autre chose, sinon, Pourveu qu'elle soit leue avec' sens rassis, & non avec manie & phrenesie, comme la lisoient les Donatistes, qui prenoient occasion de l' exemple de Samson, & de Razias, dont le zele est louè, & non le faict, de se tuer & precipiter en x mesmes.* Et Dessus. *Auquel passage, ce que S. Aug. dit, que les Juifs ne tiennent pas l' escriture des Maccabées au mesme rang que la Loy, &c. n' est pas pour affoiblir l' authorité de l' escriture des Maccabées Car. les Juifs ne tenoient non plus le Liure de la Sapience, au mesme degré de la Loy, &c. Et neantmoins S. Augustin ne laisse pas de dire, Le Liure de la Sapience, â merite, &c.* Ut suprà pag. 105. *d* S. Aug. de Hæres. c. 69. *Multa & inter ipsos (Donatistas) facta sunt Schismata & ab iis se diversi cœtibus alii atque alii separârunt.* *e* Idem, ibid. *Ad hanc Heresin in Africa & illi pertinent, qui appellantur Circumcelliones, genus hominum agreste, & famosissimæ audaciæ, non solum in alios immania facinora perpetrando; sed nec sibi insanâ feritate parcendo. Nam per Mortes varias maximè præcipitiorum & aquarum, & ignium seipsos necare consueverunt, & in istum furorem alios, quos potuerint, utriusque sexûs seducere, aliquando ut occidantur ab aliis, mortem, nisi fecerint, comminantes.*

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then made against them. And this they call d their *Martyrdom*, teaching and exhorting all their followers, rather to *destroy themselves*, or to *kill one another*; then to suffer any publick shame or punishment, as common *Malefactors*. For which impious Phrensie and madness of their Sect, being generally condemn'd by all other Men, and challenged by S. *Augustin* to shew any allowance, or Example in *Scripture* for it, they had none to bring, but the Example of * *Razias* in the *Maccabees*, who to avoid the fury of his Enemies, *made an (a) end of himself, and being enflamed with anger against them, plucked out his own Bowels.* Whereupon S. *Austin* took occasion to declare his judgement concerning that *Book* of the *Maccabees*, and said the *Donatists* were hard driven, that they had no other *Scripture*, or *(b) Ecclesiastical Authority* to shew for themselves. And though he denieth not, but that *Razias* was to be commended for a Man of great resolution and valour, yet he admits him not to be a *Martyr* for his Religion, or in this particular fact of *Self-homicide* to be set forth as any *Example* that might be followed by the *Donatists*, or other persons whatsoever. But perceiving that this Answer would not satisfie those Men, who defended themselves herein by the Credit and Authority that the *Book* of the *Maccabees* had among the *Africans*, he proceedeth yet further, and lesseneth the Authority of *that Book* by a triple Testimony; first *(c)* by the Testimony of the *Judaical Church*, which made no such account of it, as they did of the *Law*, the *Prophets*, and the *Psalms*: Secondly, by the Testimony of *(d) Christ*, which *that Book* wanted, and the others

* Idem, Epist. 61. ad Dulcitium, *Sammâ Exemplorum inepia coarctati, in Maccabæorum Libris, perfrutatis omnibus Ecclesiasticis Auctoritatibus, vix aliquando (quod pro sua Sententia adducerent Circumcelliones) invenerunt.*

a 2. Maccab. 14. 41, 44, 46.

b S. Aug. Ep. ad Dulcitium jam citatâ.

c Idem, contra Epist. Gaudentii Donatistæ l. 2. c. 23, *Nostrum est autem, sicut Apostolus admonet, omnia probare, quod bonum est tenere, ab omni specie mali abstinere; Et hanc quidem Scripturam quæ appellatur Maccabæorum, non habent JUDÆI, sicut Legem, Prophetas & Psalmos: Quibus DOMINUS testimonium perhibet tanquam TESTIBUS SUIS. Sed recepta est ab ECCLESIÂ non inutiliter sed* Ibid. *Quibus Dominus, &c.*

had

had, as his own *Proper Witnesses*; and thirdly by the consent and Testimony of the (*b*) *Christian Church*, which received it, *not unprofitably*, if it were *discreetly* or *soberly* read; that is, as S. *Augustin* elsewhere expoundeth himself, if those things that we read there be conferred with the *Sacred and Canonical Scriptures*, that whatsoever is thereunto agreeable, may be *approved*, and what is *otherwise*, may be *rejected*. To collect therefore (as the *Cardinals* and their followers do) out of these bare words; *The Books of the Maccabees are received in the Church*, that they are not in the *Jews* but in the *Christian Canon* of *Scripture*, and properly so called, is altogether against common Sence and Reason; for S. *Augustin* here intendeth to abate and weaken the Argument of the *Circumcellions*, and this collection of the *Cardinals* addeth no more strength and force to it, then it had before; when from hence *Gaudentius* the *Donatist* might have reply'd and said, that S. *Augustin* was so far from *confuting* him, as that he had *confirm'd* him in his former opinion, and given him a fair advantage to insult over the *Orthodox Christians*, who allowed him a Testimony taken out of a *Book* that belonged to their *own Canon*, and not to any *Canon* or *Scripture* of the *Jews*. For this had been enough to have yeilded him the victory; which was none of S. *Augustin*'s meaning; who by his (*c*) *Limitations* and *Restrictions* here mentioned, makes it evident, that the *Law* and the *Prophets* were another manner of Scripture, and carried a *greater Authority* with them, then the *Books* of the *Maccabees* did, or any such *Ecclesiastical Writings* as were like unto them. Else, why did he not absolutely say, that they were *Canonical*? which had made an end of the business on the *Donatist*'s side, without any more ado. But what his belief was concerning *those Books*, hath been declared before in a

b Ibid. *Recepta est ab Ecclesia, non inutiliter si sobriè legatur, vel audiatur, maximè propter illos, &c.*

c Ibid. *Non inutiliter, & Si sobriè legatur; maximè propter illos Maccabæos, qui pro Dei lege sicut veri Martyres, à persecutoribus tam indigna, atque horrenda perpessi sunt, ut ETIAM HINC POPULUS CHRISTIANUS advertere, quoniam non sunt condignæ passiones hujus temporis ad futuram gloriam quæ revelabitur in nobis.*

Work

Work of his that he wrote towards the end of his days; wherein he (*b*) *severeth*, and excludeth the *Maccabees*, and other such *Church-Books*, from *those Scriptures*, that are *called Canonical*; acknowledging nevertheless, that in some *respect*, the *Church* affordeth them *that Appellation*. For in one and the *same respect* this can never be intended; unless we shall make S. *Augustin* to *contradict* himself in the very *same Period*; or the *Church* to hold *those Books Canonical*, which are not within the *Canonical Scriptures*. For the avoiding of which Contradiction we must of force suffer S. *Augustin* to explain his *own words*, and to add (as he doth there,) the reason (*c*) why the *Church* call'd them *Canonical*, and in what sence she did so, that is to say, Not because the *Authors* of them were *prophets*, or Men *inspired* by God, to write and give us the *Rules* of our *Faith*, but in regard of the many Pious *directions* and *Examples* of *zeal* and *constancy in Religion*, that are there to be found; for which cause (*d*) the *Church received them* into the *lower Canon* of *Ecclesiastical Books*, but not into the *Supreme Canon* of *Absolute* and *Divine Scriptures*. According to which distinction also the *Hellenist Jews* held them to be as *Canonical* as any *Christian Church* did; for from *those Jews* only the *Christians* received them; & (*e*) not from the *Hebrews*.

b Idem, de Civit. Dei, (sicut antea citatur) l. 18. c. 36. *Supputatio temporum à restituto Templo* NON IN SCRIPTURIS SANCTIS, *sed* IN ALIIS *invenitur, in Quibus sunt* ET MACCABÆORUM LIBRI, *quos non Judæi, sed* ECCLESIA, *pro* CANONICIS *habet, propter quorundam Martyrum Passiones vehementes atq; mirabiles qui antequàm Christus venisset in carnem, usq; ad mortem pro Lege Dei, certaverant.*

d Ibid. *Propter quorundam Martyrum Passiones, &c.*

d Ibid. *Quos Ecclesia pro Canonicis habet, propter, &c.*

e Ibid *Quos non Judæi, &c.*

LXXXII. In S. *Augustin*'s time was held The COUNCIL of CARTHAGE, which the *Roman Doctours* urge so much against us, though they cannot agree among (*a*) themselves, which of all the *Councils* of *Carthage* it was. Usually they * say it was The

An. Dom. 419.

a Vide *Baron. Annales* ad An. 397. & An. 419. & *Binium* (qui illum exscribit) in notis ad Conc. Carthag. 3. *Card. Perronium*, en sa Replique, chap. 48. *Chiffletium* in notis ad Breviationem Can. *Ferrandi*. Ex *Concil. Carthaginensi* in Codice Romano. * Bellarm. de verbo Dei l. 1. c. 10 Sect. Primùm. *Primùm igitur hos Libros, unà cum cæteris, in Canone ponit Concil. Carth.* 3. *can.* 47. & *Trident.* Sess. 4. Idem, ib. Sect. Præterea. *Concil. Carthag. ex quo cætera Concilia ipsum Canonem desumpserunt, vocat hos Libros Canonicos & Divinos.*

THIRD

THIRD, whereat S. *Augustin* himself was present; and wherein there was a *(b) Decree* made, what *Scripture* should be *Read* in the *Church*, and which should be *Canonical*. But if the *Third Council* of *Carthage* were held under the Consulate of *Cæsarius*, and *Atticus*, in the year CCCXCVII, (as the *(c)* Inscription, or Title, of *that Council*, in all Copies, is given us,) there can be no such *Canon*, in it. For * *Boniface* (to whom *this Canon* referreth) was not at that time *Pope* of *Rome*, nor more then *Twenty years* after. And if the *(d) Canon* next *following* there be *true*, (which referreth to Pope *Siricius*,) *this Canon* that goes *before* it, must needs be altogether *false*; For between *Siricius* and *Boniface*, there were no less then *(e) Three* Popes, and *One and Twenty years* distance. So that fixing this *Canon*, (about which Pope *Boniface* was to be consulted,) upon the *Third Council* of *Carthage*, (wherein order was taken to consult Pope *Siricius*,) there is but little credit to be given to it. Let it therefore be the *Canon* of some *(f) other Council*, that was held at *Carthage* in the time of Pope *Boniface*; for in the *Code* of the *African Church* we find such a like *Canon* in a *Council* kept there under the Consulate of *Honorius* XII. and *Theodosius* VIII. which was in the year CCCCXIX,

b Concil. Carthag. 3. (apud Binium) Can. 47. *Item placuit, ut præter* SCRIPTURAS CANONICAS *nihil in Ecclesia legatur, sub nomine Divinarum Scripturarum. Sunt autem* CANONICÆ SCRIPTURÆ, *Gen. Ex. Lev. Num. Deut. Jos. Jud. Ruth. Reg. Libri quatuor, Paralip. Libri duo, Job, Psalter. Davidicum, Solomonis Libri Quinque, Libri* 12. *Prophet. Esai. Hierem. Ezech. Dan. Tob. Judith, Esther, Esdræ Libri duo, Maccab. Libri duo. Novi autem Testamen. Evang. &c. Hoc etiam Fratri & Consacerdoti nostro Bonifacio, vel aliis earum partium Episcopis, pro confirmando isto canone, innotescat, quia à patribus ista accepimus in Ecclesia* LEGENDA. Ad quæ Binius. *Quidam vetustus Codex sic habet; De Confirmando isto Canone Transmarina Ecclesia consulatur.* Habetur Idem Can. apud *Dionys. Exig.* & omnes *Latinos Codices.* c Ibid. *Cæsario & Attico, viris clarissimis, consulibus Calend. Septembr. Carthagine in Secretario Basilicæ Restitutæ, quum Aurelius Episcopus unà cum Episcopis consedisset, adstantibus etiam Diaconibus, constituta sunt hæc, quæ in præsenti Concilio definita sunt.* Ad hæc Binius. *An. nimirum, 397. qui est Siricii Pontificis* 13. * Bonifacius, *Cæsario & Attico* Consulibus, nondum erat Episcopus; quem sub consulatu *Honorii* XII. & *Theodosii* VIII. An. Dom. 418. Kal. Januarii ordinatum fuisse constat Papam Romanum. d Conc. Carthag. 3. (apud Binium) Can. 48. *De Donatistis placuit, ut consulamus fratres & Consacerdotes nostros Siricium & Simplicianum.* e Anastasius, Innocentius, Zozimus. f Binius in notis ad 47. Can. ejusd. Conc. *Licèt istud* Cap. 47. *in præsenti exemplari tanquam aliquod hujus Concilii capitulum habeatur, in aliis tamen certis Conciliorum Libris dicitur esse Carthag. Concilii, cap.* 24. *celebrati post Consulatum Honorii* 12. *& Theodosii* 8. *quorum Annus currit sub Bonifacio Papa.* g Cod. Canon. Eccl. Africanæ Can. 24. Græcé, & Latinè edit. à *Justello*, atque à *Binio* repetit.

Three

Three years before Pope *Boniface* died; yet in that *Africk Canon* there is not so much, nor so many *Books* to be seen, as there is in the *Roman Edition*; for neither in the *(a) Greek Code*, one or other, nor in the *Collections of Canons* that *Cresconius* made, (who was an *African* Bishop himself,) shall we find any mention at all of the *Books of the Maccabees*, or of the *Book* of *(b) Baruch*; towards the *Canonizing* whereof *this Canon* therefore will do no good. And for the *Rest* that be now contested, if we admit them to be *Canonical* upon *(c)* S. *Augustins* terms, (whom herein the *Council*, followed,) it will do us no hurt. For in a *large* and *common Sence*, as they be *Books* appointed *to be read in the Church* for the more ample direction and instruction of the people in a pious and regular course of Life, (in which sence *(d) that Council* took them;) or as they are to be *preferred* before all other *Ecclesiastical Books*, (in which sence *(e)* S. *Augustin* took them;) and as they are *opposed* to *suppositions*, *Apocryphal*, and *rejected Books*, (in which sence both *(f)* S. *Augustin*, and this *(g) council*, besides divers *(h)* other of the *Fathers* took them;) all these ways they may be called *Canonical*: but in a *Strict* and *proper* sence, so as to make them in all things forcible *Rules* of *our Faith*, or of *equal authority* with the *Law* and the *Prophets*, they are *(i)* neither here in *this*, nor in any other *Council* or *Wri-*

a Justellus in notis ad eund. Can. 24. *Hic Canon Carthaginensis Concilii extat in Collectione Canonum Cresconii Africani Episcopi nondum edita; sed ibi Maccabæorum Libri non recensentur, nec in omnibus Græcis Codicibus editis & Manuscriptis.*

b Which is also omitted in S. *Augustin's* Catalogue *l.* 2. *de Doctrin. Christiana*, Suprà citat. and in all the *Latin Copies* likewise of this *Council* of *Carthage*; as both *it*, and the *Maccabees* are in the *Greek* Text, and in the *Latin* Version of *Balsamon* and *Zonaras*.

c Suprà Num. 81.

d Can. citato. *Quia à Patribus ista accepimus in Ecclesia LEGENDA.*

e Supra Num. 81.

f S. Aug. lib. 15. de Civit. Dei, cap. 23. *Omittamus earum Scripturarum fabulas, quæ APOCRYPHÆ nominantur, eo quod earum occulta origo non claruit Patribus, à quibus usque ad nos auctoritas veracium Scripturarum certissimâ & notissimâ successione pervenit. In his autem APOCRYPHIS etsi invenitur aliqua veritas, tamen propter multa falsa, nulla est Canonica Authoritas.* g Can. cit. *Nihil in Ecclesia LEGATUR sub Nomine Divinarum Scripturarum præter Scripturas Canonicas.* h S. Athan. sub finem Synops. [illegible] S. Hier. Ep. 7. ad Lætam. *Caveat APOCRYPHA*, [illegible] *digna sunt ut abscondantur, quàm ut legantur.* [illegible] *bus multa vitiosa admixta.* Vide num. 60. &c. i Card. Cajetanus, in fine Comment. ad histor. V. & N. T. Suprà citat. [illegible] *Libri isti non sunt Canonici* [illegible] *zos, vel in Sacris Conciliis, vel in Sacris Doctoribus* —— [illegible] *ea quæ sunt Fidei;* [illegible] *hoc recepti & autorati. Cum hac DISTINCTIONE* [illegible] *in Provinciali Synodo Carthaginensi.* Quam distinctionem [illegible] Prov. & *Ruffinus* in Expos. Symb. Vide quæ annotata sunt de [illegible] gis sumpsis; Supra pag. 104.

Q *ter*

ter before or after it, (till the *New Decree* was made at *Trent*,) termed by *that Name*, or admitted into the *Canon* of *Divine Scriptures*. Else, if S. *Augustin* and this *African Council* should be otherwise understood, there will be more *Canonical Books* than the *Romanists* themselves will admit. For in *Africk*, (where they used the *Vulgar* (a) *Translation*, as it was rendred out of the LXX, with the Additions of the *Hellenists*, annexed thereunto by *Hesychius*, *Lucian*, *Origen*, and *Theodotian*.) their * *Two Books of Esdras* (mentioned here in this *Canon*) comprehended as much as *Three* of Ours, that is to say, *Ezra*, and *Nehemia* among the *Canonical*, and the *First Book* of *Esdras* among the *Apocryphal*, so termed, and so accounted as well in the (b) *Roman Bible*, as our *own*; nor did (c) S. *Augustin* himself make any other reckoning of it, then as an *Ecclesiastical Book* only; and in that *Class* he held it to be as *Canonical* as the *Maccabees*. Wherewith *Card. Bellarmin* is so much troubled, that he knoweth not how to frame any tolerable Answer to it. For First, having confessed, that according to the LXX *Bible*, (d) (which was then in use,) The *Two Books* of *Esdras* were the same that all the *Three* are now, he is forced to contradict himself, and to say, (e) that many of the Ancient *Fathers* (as *Melito*, *Epiphanius*, *Hi-*

a Bellarm. de verb. Dei, lib. 1. cap. 20. Sect. At de. *Sequebantur enim Versionem Septuaginta Interpretum, apud quos Tres nostri,* DUO LIBRI ESDRÆ *nominantur:*

* Ibid. *Quocirca verisimile est, antiqua Concilia, & Patres, cùm ponunt in Canone* DUOS *Libros* ESDRÆ, *intelligere nomine* DUORUM *Librorum* OMNES TRES.-- *Accedit quòd citatur hic Tertius Esdræ ab Athanasio, Augustino, Clemente Alexandrino, & Cypriano.*

* Item Luc. Brug. in 3. Esdræ. *Tertius Esdræ Latinorum, est primus Græcis.*

b Biblia Sacra Sixti & Clem. 8. Jussu edita, juxta decret. Conc. Trid. *Libri Duo, qui sub Libri Tertii & Quarti Esdræ nomine circumferuntur,* EXTRA SERIEM CANONICORUM *Librorum quos S. Trid. Synodus suscepit, & pro* CANONICIS *suscipiendos decrevit,* SEPOSITI *sunt.* c S. Aug. de Civ. Dei, lib. 18. cap. 36. *Post hos tres Prophetas Agg. Zach. & Malach. Scripsit etiam* ESDRAS, *qui magis rerum gestarum Scriptor est habitus, quàm Propheta,*———*Nisi forte Esdras in eo Christum prophetâsse intelligendus est, quòd inter juvenes quosdam ortâ quæstione* 3. Esdr. 3. 10. *quid amplius valeret in rebus; cum Reges unus dixisset; alter Vinum, tertius Mulieres, quæ plerunque Regibus imperarent, idem tamen tertius Veritatem super omnia demonstravit esse victricem. Consulto autem Evangelio Christum cognoscimus esse Veritatem. Ab hoc tempore, &c. Supputatio temporum non in Scripturis Sanctis, quæ* CANONICÆ *appellantur, sed in aliis invenitur. Et quibus sunt & Maccabæorum Libri.* d Bell. de verb. Dei, l. 1. c. 7. Sect. Primùm. *Concil. Carthag. 3. Can. 47. Veteresque Patres Græci et Latini utebantur eo tempore Libris Sacris juxta eam Editionem quæ nomine* LXX *Interpretum circumferebatur.* e Idem. eod. lib. cap. 20. Sect. Ad alteram. *Multi veterum (ut Melito, Epiphanius, Hilarius, Hieronymus, & Rufinus) in Canone V. T. exponendo, apertè secati sunt Hebræos, non Græcos. Hebræi autem 3 Esdræ non habent.*

lary

lary, *Hierome*, and *Ruffin*) followed the *Canon* of the *Hebrews*, wherein there is no *Third Book* of *Esdras* to be found. Which though it be very true, yet it is nothing to the purpose; for the question is not here concerning *Melito* and *Epiphanius*, *&c.* but concerning S. *Augustin* and the *African Council*, what *Books* they followed; who if they had followed the *Hebrew Bibles*, (as he acknowledged before they did not,) would neither have *Canonized* the *Third* of *Esdras*, nor any other of the *Greek controverted Books* besides: for the *Hebrews* had *none* of them all. His Second Answer therefore is, * That in all the *Church-Liturgies* there is *nothing read* out of this *Third Book* of *Esdras*; which is a Reason as little to the purpose, as the former was; for though they *read* it not now in the *Roman-Office*, yet in the *Council* of *Carthage* they appointed it to be read in the *African Churches*; and if the bare *Reading* of a *Book* would prove it to be *Canonical*, what ever becomes of the *Third*, the *Cardinal* (contrary (a) to his own mind) will *Canonize* (b) the *Fourth Book* of *Esdras*, before he be aware of it. Then Thirdly, he answereth, that (c) *Pope Gelasius* put no more than *One Book* of *Esdras* into the *Canon* of *Scripture*; which *One* must needs be Our *Two*. But the matter is not, now, how many *Gelasius* reckoned, but how many S. *Augustin* and the *Fathers* in the *Council* of *Carthage* reckoned, who put no less than *Two* into *their Canon*, as we see before. All this then being nothing to this purpose, at the last (d) he denieth that in the LXX *Bible*, there were any such *Books*, as the 3d and 4th of *Esdras*. Which for the 3d, is not true of

* Ibid. *Deinde nihil hac tertio Libro in Ecclesiastico Officio unquam* LEGITUR; *quod Argumentum est, à longo jam tempore non fuisse eum Librum habitum in numero Sacrorum.*

a Ibid. Sect. Postremó. *Quartus Esdræ sinè dubio non est Canonicus, cùm à nullo Concilio referatur in Canonem, & non inveniatur neque Hebraicè, neque Græcè; ac demùm contineat cap. 6. quædam fabulosa de Pisce Henoch & Leviathane - quos Maria capere non poterant, quæ Rabbinorum Talmudistarum Somnia sunt. Itaque mirandum est, quid Genebrardo venerit in mentem, ut hunc etiam Librum ad Canonem pertinere vellet in Chronol. sua p. 90.* b Siquidem *Feria tertia Pentecostes* aliquid ex 4 *Esdræ* cap. 2. 36. 37. legitur in *Officio Romano.* Et in *Solemnitate Martyrum.* Ib. ver. 45. c Bell. ibid. Sect. Ad alteram. *Præterea Gelasius in Conc. Rom. 70. Episcoporum,* UNUM *tantum Esdræ Librum ponit in canone. Quo uno sine dubio nostros* DUOS *intelligit.* d Ibid. Sect. Denique. *Denique, Licèt quidam Codices Græci haberent Tria volumina Esdræ in duobus Libris, correctiores tamen non habebant.*

the

the *Greek*, and for the 4th is not true of the *Latin Church*. For though the *Ancient Septuagint*, which was made first in *Ptolemie*'s time, had not so much as the 3d *Book*, no more than any of the *rest*, that were not in the *Hebrew Bible*, yet in subsequent times, when the *Hellenist Jews* had once made their *Additions* to that LXX, both that *Third of Esdras*, and divers *other Books* besides, were received into it, and delivered over to the *Greek Church*; from whom the *Latins* took it, and made use of all those *Additions* to it, long before this *Council* of *Carthage* met together, and took order, that *more Books* than *these* should not be *publickly read* in their Churches. In some other places they made their use of the 4th *Book* of *Esdras* and all; which we find cited by the *(a) Latin Fathers*, as we do the 3d by the *(b) Greek*, and the *Latins* both; (though neither of them ever made *such Books* to be of *equal Authority* with those which they received from the *Hebrews* through the hands of *Christ* and his holy *Apostles*, but kept them in a *lower (c) Rank* by themselves, *as we* have already made it evident for CCCC years together.) It is true, that in some *(d) later Editions* of the LXX, these *Two Books* are omitted, (the 3d as well as the 4th,) and they that omitted them had good reason so to do, both in the *Greek* and in the *Latin* Impressions of the *Bible*; yet this hindreth not at all, but that in former times, and in particular, when the *Fathers* of the *Council* of *Carthage* lived, the *Septuagint*, (from whence their *(e) Vulgar Translation* was taken, and used in *Africk*,) had the 3d *Book of Esdras* among others, annexed to it, as it hath at this day in

a S. Ambr. Lib. De bono Mortis, & lib. 2. in Lucam, ac in Ep. 21. ad Horatianum. S. Cypr. Ep. 74. ad Pompeium. & adversùs Demetrianum.

b S. Athan. Orat. 3. contra Arianos. Et Clem. Alex. lib. 2. Strom. Basil. in Ep. ad Chilonem. Author operis imperfecti Hom. 1. in Matth. S. Aug. lib. 18. De Civ. Dei, cap. 36.

c Joh. Driedo in Catal. Script. lib. 1. c. 4. ad difficult. 4. *S. Cyprianus, Ambrosius, cæterique Patres citant Sententias ex Libro Baruch, & Tertio ac Quarto Esdræ, non tanquam ex CANONICIS, sed tanquam ex Libris continentibus dogmata quædam pia.* d Vatablus *Tertium Librum Esdræ Græcè nec sibi contigisse* dicit *videre, nec quicquam quod ceiat alteri.* Sed neque in *Complutensibus Exemplaribus*, neque in *Bibliis Regiis* habetur hic *tertius Liber Esdræ* Græcè. e S. Aug. de Civ. Dei, lib. 13. cap. 24. *Sicut Græci Codices habent, unde in Latinam linguam Scriptura conversa est.* Et Lud. Vives ad eund. locum. *Olim Ecclesiæ Latinæ usæ sunt interpretatione Latinâ ex 70. versâ.*

the

the *Vatican*, and the *Venice* Edition, though (here) accomped by *Card. Bellarmin* less *corrected Copies*, than *others* be. but when * he brings in S *Hierom*'s testimony, to exclude *this Book* out of the *ancient* and *Vulgar Bibles*, that were in use before his time, this is so far from truth, that in the very same place which the *Cardinal* citeth, S. *Hierom*'s discourse is altogether to the contrary; (*a*) pleading to have *these Books rejected* out of the *Bible*, which were not acknowledged by the *Hebrews* to be of that *Number* that alludeth to the (*b*) XXIV *Elders*; which it should seem the *Cardinal* (not well regarding the *Characters*) mistook for the LXX *Interpreters*. Indeed afterwards S. (*c*) *Hierome* saies of the *LXX Copies*, that they were *various* one from another, and in many things *perverted*; but there he speaks of the whole *Body* of the *Bible* in general, and not of the *Books* of *Esdras* in particular, which he had noted before to have been taken into the *Bibles* then in use, though they were but (*d*) *Apocryphal Writings* of themselves. Yet as *Apocryphal* as they were with him, or any other of the Church, S. *Augustin* thought fit to retain *One* of them at least, (*e*) whereunto the people of *Africk* had been long accustomed, and the *Fathers* of the *Council* of *Carthage* made it so far (*f*) *Canonical* among them, that they ordered it *to be read* in their *publick Assemblies*; from whence it will evidently follow, that either *He* and *They* were in an evident *Errour*, (to obtrude as a *Canonical Book* upon their Church, that was

* Bell. lib. & cap. cit. Sect. Denique. *Denique B. Hieronymus præfatione in Esdram, apertè significat, 3 & 4 Esdræ non solùm apud Hebræos non haberi, sed nè apud Septuaginta quidem Interpretes.*

a S. Hier. præf. in Esdram. *Nec quenquam moveat, quòd liber à nobis editus est, qui Apocryphorum tertii & quarti Somniis non delectatur. Quia & apud Hebræos Esdræ Nehemiæque Sermones in unum volumen coarctantur: & quæ non habentur apud illos, nec de XXIV Senibus sunt, procul ABJICIENDA.*

b Id. prol. Galearo, *Ità enim nonnulli suputant*, alii XXII.

c Præf. citat. *Si quis autem Septuagintæ, &c. quorum Exemplaria varietas ipsa lacerata & incerta esse demonstrat. Nec potest utique verum asseri quod diversum est. Mittite tam ad Evangelia: in quibus multa ponuntur quasi de V. T. quæ apud LXX Interpretes non habentur; velut illud, Quoniam Nazarenus vocabitur, & ex Egyptio vocavi filium, &c.* d Ibid ut suprà; *Apocryphorum Tertii & Quarti Libri (Esdræ) Somniis.* e S. Aug. de Civit. Dei, lib. 18. c. 36, &c. 43. Item Epist. 10. & 19. ad Hieronymum,——*Propterea me nolle tuam ex Hebræo interpretationem in Ecclesiis legi, ne contra LXX Auctoritatem, tanquam Novum aliquid proferentes magno scandalo perturbemus Plebes Christi, quarum aures & corda illam interpretationem (ex LXX) audire consueverunt.* f Can. citato. *Sunt autem CANONICÆ Scripturæ——Gen. Exod. &c.——Salomonis Libri V.——Esdræ Libri Duo,——Tobias, Judith, &c.——quia à Patribus ista accepimus LEGENDA.*

not

not Canonical, which no Man, that hath any Honour for them, will grant; or else that they borrowed, and used the word *Canonical* in a large and extended acceptation, that might in one regard be applyed to the *Controverted Books*, and to the *undoubted Scriptures* in another, which will leave the *Errour* upon their side, that forbid Men now under pain of damnation (as the *Church* of *Rome* doth) to admit any *Distinction* between them. For they must themselves admit a *Distinction* between the *rest*, and the 3d *Book* of *Esdras*, which neverthelesss is here qualified with the *General Term* of (g) *Canonical Scripture*, as likewise be *Five* intire *Books* under the Name of *Solomon*, when all wise men know that he wrote but (h) *Three*, and that the *other Two*, though they were *commonly*, yet they were *improperly* said to be *His*. But the *Council* of *Carthage* spake by a kind of *Similitude*; and as the *Popular Custom* then carried it. The Sum is, As these *Five Books* are promiscuously received into the *African Canon* under the Name of *Solomon*, So are *all the other* under the Name of *Divine* and *Canonical Scriptures*; which (for all that) may, and ought to be *Distinguished* into their *several* and *proper Classes*.

g In Conc. Trid. Sess. 4. & Bulla Pii 4.

h S. Aug. de Civ. Dei. lib. 17. cap. 20. *Solomon prophetâsse reperitur in Libris suis: qui TRES recepti sunt in Autoritatem CANONICAM; Proverbia, Ecclesiastes, & Canticum Canticorum. Alii verò duo quorum unus Sap. alter Ecclesiasticus dicitur, propter Eloquii nonnullam similitudinem, ut Solomonis dicantur obtinuit Consuetudo.*

An. Dom. 405.

LXXXIII. The next is Pope INNOCENT the FIRST; Who in his *Epistle* to *Exuperius*, (a man highly commended by (a) S. *Hierome*, and then Bishop of *Tolouse* in *France*,) (b) is said to have sent him a *Catalogue* of *Scripture-Books*, conform to that, which we have already recited out of S. *Augustin*, and the *Council* of *Carthage*. But who knows whether *this* be any genuine and *true Epistle* of Pope *Innocent*, or no? For there is great reason to doubt it. 1. First,

a S. Hier. Ep. 4. ad Rusticum.

b Innocent. 1. in Epist. 3. ad Exuperium. Tom. 1. Conc. Sect. 7. apud. Binium. *Qui verò Libri accipiantur in Canone Scripturarum, brevis annexus ostendit. Gen. Ex. Lev. Num. Deut. Jos. Judic. Reg. 4. Ruth. Prophet. XVI. Solomonis Libri V. Psalt. Job, (Tobias,) Hester, Judith, Maccab. duo, Esdræ duo, Paralip. duo, &c.* Bellarm. de verbo Dei, l. 1. c. 10. Sect. Primùm. *Primùm igitur hos Libros unà cum cæteris in Canone ponant Concilia Carthag. 3. can. 47. Trid. Sess. 4. & Pontifex Innocentius 1. in Ep. ad Exuperium.* Similiter Perron, Canus, Becanus, & alii plurimi.

because

because there is no *Ecclesiastical Writer*, that took any notice of it, (as many did of some others his (c) *Epistles*,) in all that *Age* wherein he lived, nor till he had been near upon CCC years dead. It is now got into the Body of the *Councils*, being placed there among the *Decretal Epistles* of the *Popes*; but it was first taken out, and brought in thither, from the (d) *Roman* Code, which of long time had no such Epistle in it. The Church of old was wont to be regulated by the *Canons* of the (e) *Universal Code*, that consisted of *Nine Councils*, that is to say, the Councils of *Nice*, *Ancyra*, *Neocæsarea*, *Gangres*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, and *Calcedon*; whereof the *First* and the *Three* last were *General*; the other *Five*, though *Particular*, yet generally (f) approved. And the whole intire *Code* contained only CCVII *Canons*, following one another in an exact order, to the end, that the *Number* of them might neither be augmented nor diminished. And thus it continued till (g) *Dionysius Exiguus* his time, who being an *Abbot* of *Rome*, translated that *Code* out of *Greek* into *Latin*, after another manner than it had been in use before; and made many Alterations in it. For he (h) retrenched divers of the *Ancient Canons*, (which seemed to be most disadvantagious to the *Popes*,) and (i) added divers others, that the *Universal Church* did not acknowledge: yet in all his *Collection* was there never any *Decretal Epistle* added. In the (k) *Abridgment* of *Ferrandus*, who lived at the same time, there is no mention made but of * *One Epistle* only, which *Siricius* sent from a *Council* in *Rome*, to the Churches of *Africk*; and for the Reading of the *Canonical Scriptures* he quoteth no more (l) *Decree*, than what was made in the *Councils* of *Laodicea* and *Carthage*. So that for more than a *Hundred Years* together this *Epistle* of Pope *Innocent* was not heard of

c Inter Epist. S. *Aug.* Vide etiam S. *Aug.* contr. *Pelag.* l. 2. c. 9.

d *Codex Canon. & Decretorum Ecclesiæ Romanæ*, edit. Moguntiæ. Anno 1525.

e *Lechassierius* in Consultatione sup. Controvers. inter *Papam Paul. V. & Remp. Venet* ac in Tractatu de *Libertatibus Eccl. Galic.* Item, *Hincmarus* Arch. Remensis in opusculo contra *Hincmarum* Luadunens. c. 21.

f Vide Conc. Calcedon. Act. 4. 11. 13. & Anton. Aug. li de E.

g *Dionys. Exigui* Codex Canonum Ecclesiast. Anno 525.

h Omnes VIII. Canones *Concilii Ephesini*. Magnam partem ultimi Canonis *Concilii Laodiceni*. Tres ultimos Canones *Concil. Constantinopolitani*. Duos postremos Canones *Concil. Calcedonensis*.

i Canones, qui dicuntur *Apostolorum*, 50. Canones *Conc. Sardicensis* Canones *Conc. Africani*.

k *Ferrandi Diaconi* Breviatio Canonum. Anno 530.

* And yet it is not *that Epistle* Which is now put into the *Roman Code*.

l Ib. Tit. 218. *ut præter Scripturas Canonicas nihil in Ecclesia legatur. Conc. Laodicen. tit. 57. Conc. Carthag. tit. 45.*

of at all, nor any *other* of his, that is now entred into the *Roman Code*. But about CC years after, (When the *Popes* had in the mean while begun to set up, and enlarge their pretended power so far, as that they might make *Decrees* by themselves alone, and give *Laws* to other Churches abroad, wherein notwithstanding they had much opposition,) there was another *Breviary* of the *Canons* made by (a) *Cresconius*, who added the *Decretal Epistles* of (b) *Six Popes* to the *Code* that *Dionysius Exiguus* and *Ferrandus* had collected before him. Among these *Epistles*, this of *Innocent*'s was one, or at least given to this *New Collector* for one, though when it came to his hands there was nothing in it that concerned the *Catalogue* or *Canon* of the *Scriptures*. For having undertaken to make a (c) Concordate between the Decrees of *Councils* and *Popes* together, and to (d) alledge all that either the One or the Other had written, for the authority and confirmation of *those Canons* which he had collected into his *Breviary*; and having there also, accordingly, cited this *Epistle* of *Pope Innocent*, (e) *Six* several times, as it related to *So many Heads*, and agreed with *So many Councils* and *Papal Constitutions*, that had written any thing of them; yet when he came to the (f) *Title* or *Canon* of *Reading* no other *Books* in the *Church*, but such as belonged to the *Canonical Scriptures*, (where if *Innocent*'s *Epistle* had then contained that *Catalogue* of *Scripture-Books*, which was afterwards annexed to it, and is now printed with it, the *Collector* would certainly, upon his former undertaking and promise, have quoted it,) he produceth only the *Canon* of the *Council* of *Carthage*, and maketh no mention of *Pope Innocent*'s *Epistle* at all; which is a sign, that there was nothing in it to that purpose: but that (g) the 7th and *last Head* of, (as it is now published for the better advantage and

a Cresconii Breviarium Canonum. An. 698.

b *Siricii, Innoc. Zosimi, Celestini, Leonis, & Gelasii.*

c Titulus ejusdem Breviarii. *Hic habetur Concordia Canonum Conciliorum, & Præsulum Romanorum.*

d Ibid. in præf. *Juxta vestrum imperium, cuncta Ecclesiastica Constituta, quæ ad nostram notitiam pervenerunt, in hoc opere sub Titulorum serie prænotavimus, eorúmque Concordiam facientes, colligimus in unum.*

e Ibid. Canon. XXVII, CCXX, CCXXI, CCXXII, CCXXIII, CCXXIV, *Ex Decretis Papæ Innocentii & aliorum.*

f Ibid. Canon. CCXCIX, *Ex Concil. Carthag. tit. 24. ut præter Scripturas Canonicas Nihil in Ecclesia legatur.*

g *Qui verò Libri accipiantur ex Canone S. Scripturarum, &c.* apud *Blasium & alios Sect.* five tit. 7. & ultimo.

plea of the *Roman Church*,) hath since the time of *Cresconius* been added to it by the sleight of some other hand. At which *Isidore Mercator*, (and as cunning a Merchant as He, *Benet* the *Petit*,) was so skilful, that within a C years after there was a (a) *Collection* made of more *Decretal Epistles* than any honest man knew what to do withal till (b) Pope *Leo* the 4th, and (c) *Nicholas* the First, saw that there was great use to be made of them for their own turns, and sent them abroad into the world for *Law*. And as this was the Original of the *Roman Code*, so *that Code* is the first, wherein we meet with this *Decree* of Pope *Innocent* concerning the *Scriptures*, that is, no less than CCCC years after his death. Which is one Reason why we do the more suspect it 2. Another is, because in this matter the (d) *Council* of *Carthage*, being not altogether so sure of their *Canon*, intended to consult their Brother Pope *Boniface*, and *other Bishops* that lived abroad, about it; which they needed never to have done, if Pope *Innocent* had sent out any such *Decree* before. For it is pretended that this *Decree* was out XIV years before the time of that *Council* and Pope *Boniface*. 3. And a third is, because we find those words of the Apostle in it, (*They that are in the Flesh cannot please God*, *Rom.* 8. 8.) so grossly misapplyed to persons that live in *Marriage*. But after all this, if we should grant *this Epistle* to be true, and allow it asmuch * authority as the *two Popes* did in *Gratian*'s *Canon Law*, yet will the same Answer to it be sufficient, which we gave (a) before to the Authority of S. *Austin*, and the *Council* of *Carthage*. And somewhat it is besides, that in the (b) *First Editions* of the *Council*, together with the Popes *Decretal Epistles*, which *Merlin* set forth at *Cologn*, and *Paris*, there is not in all *Innocent*'s *Catalogue* the Book of *Tobit* to be found, as neither in S. *Austin*'s

a *Isidori Mercatoris* Collectio Conc. & Epist. Decretalium. Anno 800.

b Can. de Libellis Dist. 20. *Leo Papa IV. Episcopis Britanniæ. Decretalium Regulæ habentur apud nos simul cum Canonibus, &c.* Anno 850.

c C. Si Roman. dist. 19. *Nicolaus Papa I. Episcopis Galliæ. Decretales Epistolæ vim auctoritatis habent: quamquam quidam vestrum scripserint, haud illa Decretalia priscorum Pontificum in toto Canonum Codicis Corpore contineri, & ad imminutionem Sedis Apostolicæ potestatis prohibeant, &c.* Anno 860.

d Can. Citato.

* Which is more than Pope *Innocent* assumeth to himself when he saith, *Scripsi pro capite intelligentiæ meæ.*

a Num. 81. & 82.

b Colon. 1530. in fol. & Paris 1535. in 8o. per. *Medinam.*

S. *Augustin's Catalogue*, nor in the *Canon* of *Carthage* shall we find the Book of *Baruch*. Hitherto therefore it is certain, that no *Ancient Authour* can be produced to justifie the *New Canon* of the *Council*, that was held at *Trent*.

An. Dom. 426

LXXXIV. About this time it was, when the DIVINES at *Marseilles*, and other places in *France*, took Exceptions at S. *Austin's* alledging a(*a*) Testimony out of the *Book* of *Wisdom*; which in points of doctrine they said ought to have been omitted, because it was(*b*) no *Canonical Book* of *Scripture*. And forasmuch as all the *rest* of *that Class* were of a like Condition with *this* (that they were not written by any *Prophet*, not received into any such authority by the *Ancient Church*,) therefore upon the same reason that these *Divines* of the *French Church* refused to acknowledge the *One*, it may be justly presumed, that they disallowed the *Other*; there being no reason all, to be given, why they should *Canonize*, the Books of *Tobit*, *Judith*, *Ecclesiasticus*, or the *Maccabees*; and yet out of the same *Canon* reject the Book of *Wisdom*, as here they did.

a Sap. 4. 11. *Raptus est, né malitia mutaret intellectum ejus.*
b Hilarius Arelatensis in Epist. ad Aug. *Hoc Testimonium, tanquam non Canonicum definiunt omittendum.* Ut suprá, num. 81. pag. 105.

An. Dom. 451.

LXXXV. We have in this *Century*, the General Council of CALCEDON, under *Martianus* the Emperour, and in the time *of Pope Leo* the First, consisting of DCXXX Bishops; which received the *Code* of the *Church* universally in use before them, and by their (*a*) *First Canon* confirmed it. In that *Code*, often (*b*) mentioned in this *Council*, were contained among others the *Canons* of *Laodicea*, (*c*) wherein we had the *Catalogue* of the *Canonical Books* of *Scripture* before; but the (*d*) *Canons* of the *Councils* of *Carthage* had yet no place in it. And therefore we may safely conclude, that neither *Pope Leo*, (whose *Legats* subscribed the *Council* of *Calcedon* for him, all but the XXVII *Canon*,) nor any of the *Bishops* there gathered together acknowledged any *other Books* of *Canonical Scripture*, than what the *Council* of *Laodicea* (which left out(*e*) all the *Apocryphal*, or *Ecclesiastical Books* of the *Old Testament*,) had declared to be received, and read for such in the *Church*, before their time.

a Concil. Calced. Can. 1. *Canones qui à S. Patribus, in una quaque Synodo, hoc usque constituti sunt proprium robur obtinere decrevimus.*
b In eod. Concil. *Act.* 4. *Act.* 11. *Act.* 13. *Epist. Synod. Episcoporum Pisidiæ, ad Leonem Imp. Et Epist. Episcoporum Europæ Provinciæ*; ac *Epist. Agapiti Episcopi Rhodi ad eund. Imp.* *c* In Codice Can. univers. *Ecclesiæ*, Can. CLXIII. *Quos Dionysius Exiguus* primum omnium adjecit, Anno 525.

e Suprà, num. 59.

An. Dom. 494.

LXXXVI. In the latter end of this *Age* lived Pope *Gelasius*; of whose *Decrees* we have but(*a*) *One* only given us in the *Roman Code*, where it is divided into XXVIII Sections. Yet in the *Tomes* of the *Councils* they have added *many more*, and among others a certain(*b*) *Decree* that he made in a *Synod* at *Rome* with LXX *Bishops* about him, concerning the *Authentick Books* of *Scripture*. And this *Decree* was then first heard of, when *Isidore* the *Merchant* began to vent his *Apocryphal Wares* to to the World, and when *Gelasius* had been already CCC years in his Grave. From him(*c*) *Burchard* and (*d*) *Ivo* received it, and (*e*) *Gratian* from them all. But in the(*f*) *Copies* which they bring us out of the pretended *Original*, there is so great an uncertainty, and disagreement betwixt them, that the(*g*) *Roman Emendators* of *Gratian* themselves know not how to trust it. For in some *Copies* they can find neither Book of *Judith*, nor the Second Book of *Maccabees*; in others they have but *One Book* of the *Kings*, and *One* of the *Chronicles*; sometimes *Three*, and sometimes *Two*, and otherwhiles *Five* of *Solomon*. So that no Man can tell what *Gelasius* herein said, if he said any thing at all. But let it be, that some such *Catalogue* was digested in his time: All

a *Decretum Gelasii Papæ ad omnes Episcopos*, in Codice Can. Vet. Eccl. Rom Edit. Mog. 1525. & Paris 1609.
b In Tomis Conciliorum apud Binium Tom. 3. *Concil. Romanum, quo à 70. Episcopis Libri Sacri et Authentici ab Apocryphis sunt discreti, sub Gelasio An. Dom.* 494.
c *Anno* 1014.
d *Anno* 1117.
e *Anno* 1150.
f Dist. 15. c. Sancta Romana.
g Emendatores Romani in Notis ad eundem Canonem, Verb. Mandamus. *Ac certè? in toto hoc capite tot modis discrepant Collectiones ab Originali, ut satis certò statui non possit, quæ VERA, & Para sit Gelasii lectio, nec magnopere sit mirandum, si nonnulla sint, quæ difficultatem faciunt.* Item ad verb. Cæterùm. *Hinc usque ad finem* (ubi recensentur Libri Scripturæ Canonici & Ecclesiastici iisdem immixti,) *neque in Collectione Isidori, neque in ullo Veteri codice Gratiani eorum quæ collata sunt, inveniantur.*

that

that is gain'd by it against us, is as good as nothing, for it is but a *Catalogue* of *Ecclesiastical Books* mixt with the *Canonical*; and the (*a*) *Title* of it bears no more, than we usually give it our selves; to signifie, that these were the Books, which were written in the time of the *Old Testament*, and afterwards received by the *Church* to be *publickly read* unto the people, though in a strict and exact manner of speaking, we intend not to call them all alike *Canonical*, no more than *Gelasius* and his *Bishops* did; who must either be taken in such a latitude, as we desire to be; or else they will be put, not only to disagree with the *Nature* of the *Thing* it self (to say that any Book was a *Canonical Book* of the *Old Testament*, which during the time of *that Testament* was never so,) but to depart likewise from the Consent of the *Ancient* and *Primitive Church* before them; which God forbid we should ever conceive of so many Reverend and Excellent Persons, as either met with S. *Austin* in the Council of *Carthage*, or with *Gelasius* in the Synod at *Rome*.

a Decret. Gelasii in Synodo 70. Ep. *Ordo Librorum Veteris Testamenti.*

LXXXVII. But here at this place it will not be amiss to stand a while, and look upon the *Fine Pageant*, that M. *Becanus* the Jesuite hath dress'd up, and set in our way, *Becanus* was a Man of an acute wit, and subtil enough; but herein (as in many things besides) he shewed little of it; when (*b*) he brings in Pope *Innocent* delivering the *Trent-Canon* of *Scriptures* to the *Council* of *Carthage*, and the *Council* of *Carthage* recommending it to S. *Austin*, and S. *Austin* presenting it to Pope *Gelasius*, and Pope *Gelasius* in his *Council* at *Rome* reaching it over to Pope *Eugenius* in his *Council* at *Florence*, (which is a leap no less

b M. Becanus Manual. Controv. l. 1. cap. 1. q. 1. *Canon Scripturarum (quem Pontificii amplectimur) habetur in Concilio Trident. Sess. 5. Et Patres illius Concilii acceperunt illum per traditionem ab Eugenio Papa in Concilio Florentino; Rursum Eugenius illum accepit à Gelasio Papa in Concilio Romano; Iterùm Gelasius ab Augustino; & Augustinus à Concilio Carthaginensi; denique Patres hujus Concilii ab Innocentio I. Vixit autem Innocentius An. Christi 402. Igitur ab illo tempore PRIMITIVE ECCLESIÆ ad nos usq; per CONTINUAM TRADITIONEM perseverat idem ille SCRIPTURÆ CANON, quem nos nunc tenemus, & amplectimur.* Vide eund. Tract. de fide, cap. 3. q. 1. num. 3.

than

than Nine Hundred and Fifty years long,) and *Pope Engenius* putting it into the hands of the *Council of Trent*. We shall speak with the *Council* of (*a*) *Florence* and (*b*) *Trent* hereafter: and what *all the rest* of this *shew* can say, we have already heard before, and heard nothing that makes to the *Jesuits* purpose; which is, to set all the *Apocryphal*, or *Ecclesiastical* Books of the *Bible*, in *equal Rank* and *Authority* with the *Canonical*. But between *Eugenius* and *Gelasius* there will come in so *many* to the contrary, that *Becanus* will never be able to maintain either his *Continual Tradition* against them, or to fetch his *leap* over all their Heads. That *Gelasius* received his *Catalogue* from S. *Austin*, or S. *Austin* from the *Council* of *Carthage*, and the *Council* from Pope *Innocent*, is no way probable. For first *Gelasius* received his *Decretal Epistles*, all but One, and his *Synodical Declaration* of the *Scripture-Books* from *Isidore Mercator*, and *Isidore Mercator*, for ought that any body knows, onely from himself. Next, the *Council* of *Carthage*, and Pope *Innocent*, rather received their *Catalogue* from S. *Austin*, then S. *Austin* from them; For he wrote his *Books* of *Christian Doctrine* before he was made a *Bishop*, to which Office he was (*a*) *Ordained* VII years before Pope *Innocent* (*b*) came to that dignity, and X years before (*c*) the *Epistle* to *Exuperius* is said to be written; an *Epistle* that *Austin* perhaps never saw, (at least he makes no mention of it,) and which the (*e*) *Council* of *Carthage* never heard of, who following the *Enumeration* of *Scriptures* that S. *Austin* had (with his restrictions and limitations) set down before, sent it to *Boniface* and other *Bishops* of *Italy*, to see if they would approve it; which they would never have done, if they had known of any *former Declaration* that *Innocent* had there made about it. Lastly, if *Eugenius* had it from *Gelasius*, and *he* from S. *Austin*, and

a Infrà, num. 154.
b Num. 181.

a Anno 395. Secundùm *Prosperi* Chronicon.
b Anno 402.
c Anno 405.
d Anno 419.
e Vid. Num. 82.

and S. *Augustin* from the *Council*, and *they* from Pope *Innocent*; from whom did this *Pope* receive it? (for he lived in the *Fifth Age*, which is somewhat too late a time to begin the (*a*) *Primitive Church* withall, as *Becanus* here doth;) did he take it from himself, and fetch it out of his (*b*) *own Bosome*? or did he alone give forth his *Sentence* about it, without the Consent and Testimony of *Others*? and, which is more, against all the Testimony and Consent of the *Primitive Church* for the space of CCCC years before him? Into so many Errours and Straights doth *this Jesuite* cast himself, by undertaking the defence of a *wrong cause*.

a Loco citato. *Igitur ab illo tempore Primitivæ Eccles. ad nos usque &c.*

b Scrinio Pectoris?

LXXXVIII. Nor is he in any less Errour, when (*c*) having ask'd the Question, What *Books* of *Scripture* were received into the *Canon* of the *Old Testament*? he answereth, That there be *Two Canons* of that Testament; one *Judaical*, which was made up in the time of *Ezra*; and another *Christian*, which was made up by the Authority of *Innocent* the *First*: A Distinction that standing upon no Foundation destroyeth it self. For the *Canon* of the *Old Testament*, if it be properly and strictly taken, (and *Becanus* would not have it otherwise taken,) neither is, nor can be any other but *Judaical*, from which if there should be a Different *Christian Canon*, making and avowing *those Books* to be Parts of the *Old Testament*, which the *Old Testament* never had, it would imply a *Contradiction*; which Pope *Innocent*'s *Epistle* will never make good, For no *Book* can be said to be a *Canonical* Book of the *Old Testament*, (that ended in *Ezra*'s time,) but such only as was received into the *Canon* while that *Testament* and the *Ancient Judaical Church* flourished under it. Therefore in this matter we can no more believe the *Jesuite*'s saying concerning Pope *Innocent*, then we can believe Pope *Innocent* himself, when

c Becanus lib. de analogia V. & N. Test. c. 1. q. 1. *Quinam Libri V. T. sunt Canonici? R. Canon seu Catalogus Librorum V. T. duplex est. Unus Judaicus, qui tempore Esdræ confectus est.--- Alter Christianus, qui Autoritate INNOCENTII PRIMI confectus est,—— Et quidem de prioribus non est disputatio; Omnes tam Judæi quàm Christiani agnoscunt illos pro Canonicis De posterioribus aliqua dissensio est &c.*

when in this his *Decretal Epistle* he telleth us (if yet it were *He*,) that (*a*) *Salomon* King of *Judah* wrote a *Book* in the time of (*b*) *Ptolemie* King of *Egypt*; for he attributeth *five* (*c*) *Books* to *Solomon*, whereof *Ecclesiasticus* must be One, that was written by *Syrach* (*d*) DCC and LX years after *Solomon* was dead. The question in our Case is concerning a matter of *Fact*, in a time long since past, which no power is able to change into any other thing than at that time it was, and make it what it was not. The demand then being, What are the *Canonical Books* of the *Old Testament*, which was now past and gone *Four* whole Ages before the time of Pope *Innocent*? Recourse is to be had unto the time of the *Old Testament* it self, that herein must only give us our sure and certain resolution, For if the *Pope* had an omnipotent faculty, yet that faculty could not revoke a *time*, nor make things *then* to *be*, that *then* had *no being*, as it is both confessed here by the *Jesuite*, and was made clear (*e*) before, that his *New Canonical Books* had *then* no *such being* at all, Besides Pope *Innocent*'s Answer was not given to *Exuperius* in such high terms of *Authority* (whereby to regulate and bind the *Christian Church* after him,) as *Becanus* here would have it; for he answereth (*f*) only as far as *his understanding gave him leave*, and according as *his reason perswaded him*, having first *consulted the Books*, and the *order of times* wherein they were written. But if he had made the *Ecclesiastical Books* of *equal Authority* with the *Canonical*, or determined those *Writings* to be parts of the *Old Testament*, which never were acknowledged by *them* that lived under it, properly to belong thereunto; his Answer had been clear otherwise than what his *understanding* led him to; and would have been altogether contrary to *reason*, both in regard of the *Books* themselves, and of the *Times* when they were first set forth; which was after *Ezra* (*g*) and *Malachy*

a An. Mundi 2940.

b An. Mundi 3704.

c Innoc. I. in Epistola, *Solomonis Libri* QUINQUE.

d præfat. Siracidis filii in Ecclesiasticum. *Mun. in 30 anno, temporibus Ptolemæi Euergetis Regis, postquam perveni in Egyptum, &c.*

e Suprá, Chap. II.

f Innoc. I. in Epistola ad Exuper. *Pro captu intelligentiæ meæ respondi, quid sequendum vel docilis ratio persuaderet, vel auctoritas lectionis ostenderet, vel custodita series temporum demonstraret.*

g Vide cap. I. III. 4.

Malachy had clos'd up the *Canon*. Again, if *Innocent*'s *Rescript* had then carried the present *Roman sence*, and been of such *Authority* as is now pretended, how came it to pass, that from the next Ages after him, to the time of the *Council* of *Trent* it self, there was no greater Regard and Consideration had of it? For certain it is, that from his time to ours, never was any *Bible* found, that had either *his Epistle*, or the *Catalogue* of S. *Austin*, or the *Canon* of *Carthage*, or the *Decree* of *Gelasius* set before it; as in all, Manuscript and Printed, (*a*) the *Prologue* of S. *Hierom* is, there placed by a common and universal Consent of the *Latin Church*, to be a sure (*b*) *Index* and discrimination of the *Apocryphal* or *Ecclesiastical Books* from the *Canonical*. For herein he was preferr'd before (*c*) all *other Writers*, that spake not so distinctly and exactly of *this particular*, as *he* did. And to make it manifest, that in the subsequent Ages the *Church* followed not the pretended definition of *Innocent*, or *Gelasius*, but the distinction that S. *Hierom* made, and the *Ancient Canon* that the *Christians* received from the (*d*) *Hebrews*, we shall in the *Chapters* ensuing, take a full view of the next *Ages*, and see the *Testimonies* which both the Elder and the Later *Writers* have given us herein.

a Prol. Galeat. B. *Hieronimi*. *b* Ibid. *ut scire valeamus, quidquid est Extra Hos* (in Galeato recensitos) *Libros, inter Apocrypha ponendum. Igitur Sapientia quæ vulgo Solomonis inscribitur, & filii Syrac Liber, & Judith, & Tobias, & Pastor, non sunt in CANONE.* *c* Alph. Tostat. in 1. cap. Mat. ad ver. 12. & seq. *Magis credendum est Hieronimo quàm Augustino, maximè ubi agitur de Veteri Testamento, & de Historiis; nam in hoc ipse excessit omnes Doctores Ecclesiæ.* *d* Idem, Defensorii part. 2. c. 23. *Ista Distinctio facta est ab ECCLESIA UNIVERSALI, quæ; concorditer tenet illam DISTINCTIONEM factam à B. HIERONYMO; Nam ista tenebatur à Judæis Fidelibus ante Christi Adventum; & fuit posteà continuata in ECCLESIA.*

CHAP

CHAP. VIII.

The Testimonies of the Ancient Ecclesiastical Writers in the Sixth Century.

LXXXIX. M. AURELIUS CASSIODORE (sometimes a *Senatour* of *Ravena* and *Consul* of *Rome*, but afterwards one that retired himself to a *Collegiate* life in a * *Religious House* which he had built for that purpose,) though he lived many years in the *former Century*, yet in his old Age he reached to *this*; and wrote an (*a*) *Introduction* to the Reading of *Divine Scriptures*. Among which he comprehendeth not only the *Canonical*, but the *Ecclesiastical Books* also of the *Bible*, together with the best (*b*) *Expositours*, and *Tractats* that had been made upon them. In the first place (*c*) he reciteth the *stricter* Catalogue of S. *Hierom*, (which is an Argument that he preferred it before any other,) and afterwards the *larger* Enumeration of S. *Augustin*, and the common *Septuagint*: but of these *Two last* his judgment is not so well known to us as otherwise it might have been, if the Copies of his writing had come perfect to our hands. For they that set him forth confess somewhat here to be wanting. In the mean while how highly he approved S. *Hierom*'s *Edition*, which consisted of XXII *Books* according to the *Hebrew Canon*, he declareth at large:

An. Dom. 530.

* *Vivariense Monasterium* Juxta *Ravenantes.*

a Cassiodorus de Divinis Lectionibus.

b Ibid. cap. 24. *Quod dictum rationabiliter. in Tractatoribus probatissimis invenitur, hoc proculdubio credamus esse DIVINUM.*

c Ibid. cap. 12. *Sciendum est planè S. Hieronymum ideò diversorum Translationes legisse, atque correxisse, eò quod Auctoritati Hebraicæ nequaquam eas perspiceret consonare. unde factum est ut OMNES LIBROS V. T. diligenti curâ in Latinum Sermonem de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum qui apud Hebræos manet, COMPETENTER adduceret, per Quas Omnis Sapientia discitur, & memoriæ dictorum in ævum Scripta Servantur. Huic etiam adjecti sunt N. T. Libri XXVII, qui colligantur simul XLIX.* Titulus hujus Capitis est, *DIVISIO SCRIPTURÆ DIVINÆ Secundum HIERONYMUM.*

S But

But of Pope *Innocent*'s *Epistle*, and the *Decree* of *Gelasius*, he saith not a word: which is a sign, that they came into the World after his time. And because he could not find among all the *Ancient Writers* any Expositions of the other *Ecclesiastical Books* * which were added to the Translation out of the *Septuagint*, and numbred in S. *Augustin*'s *Catalogue*, he committed the care of that Work to a Priest (*a*) of his own acquaintance; (*b*) commending the *Books* for many excellent *Vertues*, and instructions of *Manners* in *Patience*, in *Hope*, in *Charity*, and in *Fortitude*, that are to be found in them. And thusfar S. *Hierom* was of his mind. And so are we.

* Ibid. cap. 5. *Sæpè dictus autem Pater Hieronymus asserit Sapientiæ Librum non à Solomone (ut usus habet) sed à Philone doctissimo quodam Judæo fuisse conscriptum: quem Pseudographum prænotavit, quià usurpationem nominis portat alterius. Hujus libri expositi. Presbyter Bellator, &c.*

a Ibid. cap. 6. *Bellatori amico nostro.* *b* Ibid. *Propter virtutes excellentissimas morum conscriptos esse cognoscite, ut patientiam, ut spem, ut charitatem, ut etiam in fœminis fortitudinem, ut pro Deo contemptam præsentis sæculi vitam, &c. nostris animis competentèr infunderent.*

An. Dom. 541

XC. Among other *Laws*, that JUSTINIAN the *Emperour* made concerning *Ecclesiastical matters*, this was one; (*a*) That the *Canons* made, and confirmed by the *Four First General Councils*, should be *Received*, and have the force of *Laws*. In the *last* of which *Councils* (as appeared before, both by the (*b*) *Council* it self, and by the (*c*) *Code* there approved,) the (*d*) *Canon* of the *Council* of *Laodicea* was confirmed; and the (*e*) *Canon* of the *Council* of *Carthage* (which that *Code* contained not,) let alone by it self. From whence it appeareth, that though (*f*) *Dionysius* and (*g*) *Ferrandus* had already made some use of the *African Council* in their particular and private *Collections* of the *Canons*, yet in the general and publick *Receptions* of the *Church*, this of *Carthage* carried not *then* any such binding *Authority* with it, as that of *Laodicea* did.

a Novella 131. Θεσπίζομεν τοίνυν τὰς ἁγίας Ἐκκλησιαστικὰς Κανόνας, τοὺς ὑπὸ τῶν ἁγίων τεσσάρων Συνόδων ἐκτεθέντας, ἢ βεβαιωθέντας.

b Concil. Calcedon. Can. 1. ut suprà citatur Num. 85.

c In eod. Concil. Act. 4. 11. 13.

d Vide Num. 59.

e Num. 82.

f Anno 125.

g Anno 530.

An. Dom. 543.

XCI. But we have in this Age the Testimonies of Two *African* Bishops to explain their own *Canon*; one of JUNILIUS, who notwithstanding the mixture

ture that S. *Augustin* and the *Council* of *Carthage* made of the *Ecclesiastical* and *Canonical Books* together, acknowledgeth a great (*a*) *imparity* betwixt them, and parted them again (them and others) into their several *Classes*. For First he declareth that the *Canonical Books* only are of *Soveraign* and *perfect Authority*; then that there be some others of a *lesser*, and others of *no Authority* at all: which is answerable to the *Order* of the *Greek Church* which divided the *Canonical Books* from those that were suffered to be *Read* in the Publick Assemblies, and these from the *Apocryphal*, that were utterly *rejected* and *forbidden* to be used among them. Secondly, he (*b*) excludeth out of his *Canonical Class* the Books of *Judith*, *Wisdom*, and the *Maccabees*, which he expresly nameth, and (by the reason that followeth,) the *rest* of *that Rank* also, which he nameth not. For Thirdly, the Reason that he giveth of this distinction, is because (*c*) the *Hebrews*, and S. *Hierom*, and *other Doctours* of the *Church*, had so distinguished them before him. Which is a clear profession, that he received no more Books into the *Canon* than they did; and a clear argument withall, that the *Copy* of his *Writing* is *corrupted*, where some of the *Canonical Books* recited in it are set (*d*) out of their *own Order*.

a Junilius Africanus de partibus Divinæ legis, l. 1. cap. 7. (Scribit autem ad modum Dialogi) *Discipulus Quomodo Divinorum Librorum*, (nempe qui aut reverà Divini sunt, aut tales habentur?) *considerantur Auctoritas?* Magister. *Quia quidam perfectæ Auctoritatis sunt, quidam Mediæ, quidam Nullius.* D. *Quidam sunt perfectæ Auctoritatis?* M. *Quos CANONICOS in singulis speciebus enumeravimus.* D. *Qui Mediæ?* M. *Quos adjungi à pluribus diximus.* D. *Qui Nullius?* M. *Reliqui Omnes.*

b Vide ejusdem Libri, cap. 3.

c Ibid. Discip. *Quare hi libri non inter Canonicas Scripturas currunt?* Mag. *Quoniam apud Hebræos quoque super hac differentia recipiebantur, sicut Hieronymus, Cæterique testantur.*

d Eod. cap.

XCII. Another of the *African* Bishops, is PRIMASIUS, the Prelate of *Adrumetum* there, and one of those *Fathers* that were present (*e*) at the *Fifth General Council* in *Constantinople*, who after the *Council* of *Carthage*, had been divulged and *spread* in his Country now more than C years together, (*f*) knew of no other *Books* to be *Received* there into *Perfect* and *Canonical Authority* of *Scripture*, than what S. *Hierom*, and others that followed the *Hebrew* Accompt, had (*g*) formerly numbred. It is therefore a

An. Dom. 553.

e Concil. Constantinop. General. V. Collar. five Act. 2.

f Primasius in Apocalyp. cap. 4. *S. Johannes Veteris Testamenti Libros (per 24. Alias) insinuat, Quos Fidelem Numeri CANONICA Auctoritate suscipimus, tanquam 24. Seniores super Tribunalia præsidentes.*

g Num. 70, & 73.

f Cotton. Depr. 184. *g* Coeffat. Apol. p. 96.

a great vanity in (*f*) *Cotton* and (*g*) *Coeffeteau* to say as they do, that from the time of the *African Council* in *Carthage*, their *New Canon of Trent* was *received* and *believed* throughout *all Christendom*; and that there are not above *One* or *Two* to be found among the Ancient and later *Writers* in the Church since *that Age*, who have been of another mind, But we shall find them *many more*: and it will be no easie matter for those of their side to find *any* One that ever maintain'd the Doctrine of the *Council of Trent*, before *that Council* sent out their *Anathema* against the whole *Church* of *God* besides, both *before* and *after* them.

An. Dom. 560.

* Evagr. Hist. lib.4. cap. 39.

h Anastasius in Hexameron, lib. 7. *Numerat igitur Deus totum suum Vetus Testamentum in XXII Libris.*

i Cocc. Thesaur. l.6. Art. 17.

XCIII. In *Syria* at this time lived ANASTASIUS the Patriarch of *Antioch*, a person * highly esteemed in the *Church*, as for all other things wherein he excelled, so especially for his study and knowledge of the *Scriptures*; Who in his Work that he made upon the *Creation of the World*, (*h*) expresly setteth forth the *Number* of those *Books* which God had appointed for *his OLD Testament*, to be XXII. And it is to no purpose for (*i*) *Coccius* to bring him out of his *Treasury* against us. For though he citeth *Ecclesiasticus*, in the same Book, yet neither there, nor any where else, doth he make it to be a part of *God's Old Testament*. And if he (or some (*k*) other under his name) hath thought good to alledge the *Wisdom of Solomon* and to call it a *Divine Scripture*, yet this is no more than otherwhiles (*l*) he attributeth to the *Fathers* of the *Nicen Council*.

k Quæst. 8. apud. Anastas.

l Anastasius in Οδηγ c. 9.

An. Dom. 580.

m Henr. Canis. Antiq. Lect. Tom. 4. Baronius in Annal. Anno. 5, 3. Sect. 46.

XCIV. As clear a Testimony have we from LEONTIUS, accompted both in those days and these (*m*) a very learned and exact Writer; who in his Book against *The Sects*, acknowledgeth no other *Canonical Parts* of the *Ancient Bible* to be Received by the *Christian Church*, than what the *Hebrews* had received

received before, that is to say, XII *Historical Books Five Prophetical, Four of Doctrine and Instruction*, and *One of Psalmody*; all (*a*) which he nameth in particular without making mention of any Other. And therefore the *Master* of the *Pope's Palace* at *Rome* is very angry with this passage in *Leontius*, and putteth him into his *Expurgatory Index* with this Censure, "(*b*) That *he did exceeding ill*, to make so *short a Catalogue* of the *Old Divine Scriptures*, and therein to "*Omit the Books* of *Tobit*, *Judith*, *Esther*, *Wisdom*, *Ecclesiasticus, and the Maccabees*. Which is clearly to confess, that this Testimony is wholly for *us*, and full against the *New Trent-Canon*.

a Leontius Byzantinus de Sectis Act. 2. *Prius quàm Sectas attingamus, Libros ab ECCLESIA receptos recenseamus. Eorum igitur alii SCRIPTURÆ VETERIS sunt, alii NOVÆ: Veterem vocamus Eam quæ ante Christi Adventum edita fuit & Novam, quæ post Adventum: Veteris Libri sunt XXII, partim Historici, partim Prophetici, partim Parænetici, Partim ad Psallendum facti. Et hi quidem sunt V. T. Libri, &c.* Quum hos, & qui ad N. T. pertinent, recensuisset, subjicit. Ταῦτα ἐστὶ τὰ Κανονιζόμενα βιβλία ἐν Ἐκκλησίᾳ καὶ Παλαιᾶς καὶ Νέας· ὧν τὰ παλαιὰ πάντα δέχονται οἱ Ἑβραῖοι. *Hi sunt Libri in CANONEM recepti in ECCLSIA, tum Veteretum NOVA; Equibus Omnes illos Priscos HEBRÆI recipiunt* *b* Joh. Maria. Magister. *S.* Palatii, Judie. Rom. p. 117. *Diminutè Catalogum Divinorum Librorum texuit. Nam Tobiam, Judith, Esther, Sapientiam, Ecclesiasticum, & Maccabæos PERPERAM OMISIT.*

XCV. There is a Commentary upon the *Apocalyps* extant under the Name of VICTORINUS the Martyr, Bishop of *Poictiers* in *France*; Another set forth among the Works of S. *Augustin*; and a Third attributed to S. *Ambrose* which though they be not their *Writings* whose *Names* they bear, yet very *Ancient* they are, and have many True and remarkable passages in them, whereof this is *One* in them (*a*) All, That the XXIV *Seats of the Elders* alluded to the XXIV *Books of the Old Testament*, which is the same both Explication and Application, that (*b*) *Tertullian* and (*c*) S. *Hierom* had made hereof before.

An. Dom. 599.

Aut. Seculo *Potius sequenti.*

a Victorin. in Apoc. 4. *Sunt autem Libri Veteris Testamenti, qui recipiuntur, Viginti Quatuor, quos in Epitome Tradoris invenies* Aug., Hom. 3. in Apoc. 4 *per XXIV Seniores possumus etiam intelligere XXIV Libros Veteris Testamenti.* Ambr. in Apoc. 4. *per Sedilia igitur XXIV, designantur XXIV Libri Veteris Testamenti.* *b* Vide Num. 51. *c* Vide Num. 73.

XCVI

XCVI. And thus far it is evident, what the *Ancient Fathers* both of the *Greek* and *Latin Church* held and taught concerning the proper & Authentick CANON of SCRIPTURE; Wherein S. *Augustin*, and they that followed him, or the *Council* of *Carthage*, in effect differed not from them. For those Fathers that take the CANON in the strictest sence, (allowing *no Books* to be received in the *Christian Church*, as CANONICAL, but such only, which the *Ancient Church* of the *Jews* had received from *God* before, and by the *Sole Authority* whereof all matters of *Faith* were to be learned and de cided;) they do not yet deny, but that the *Ecclesiastical Books*, (usually thereunto annexed,) may in a General and large sence, (as they have many profitable *Rules* of *life* and *Instruction* in them,) be termed *Canonical*, and esteemed as *Holy* and *Divine Writings*, set forth by pious and religious men under the *Old Testament*, to be publickly read and made known to faithful people. So much * S. *Hierom*, *Ruffin* and S. *Athanasius*, (besides the *rest* of the *Old Fathers*,) granted; and S. *Augustin*, with all his followers in *Africk*, or elsewhere, would ask no more. For neither did *he* nor *they* make them to be of EQUAL AUTHORITY, nor did they pass their *Censure* of *Damnation* (as the Masters at (a) *Trent* have done,) upon any that did not *So Receive* them; but gave Advice and Council to (b) *Prefer* the one before the *other*. And here is an end of the *Six* first *Centuries*.

* Locis suprà citatis.

a Sess. 4. & Bulla Papæ Pii 4. Suprà cit.

b Vide Num. 80.

CHAP.

CHAP. IX.

The Testimonies of the Ecclesiastical Writers in the Seventh Century.

XCVII. BUt to make it manifestly appear, that in the *Ages following* there was no *Obligation* put upon any Man, to observe either the pretended *Decrees* of *Innocent*, and *Gelasius*, or the *Canon* of the *African Council*, and the *Catalogue* of S. *Austin*, (at least not in that strict sence and acception, wherein they are all now produced by our Opposites, and urged against us,) but that the *Church* continued still to observe the *Ancient Canon* of *Scripture* which the *Christians* had received from the *Jews*, and which both S. *Hierom* and *Ruffin*, and the other *Old Writers* before them, had accurately delineated; we shall for this purpose take a view of the *Subsequent times* and the *Testimonies* of those *Ecclesiastical Authours* that lived in them, and left any Record of this matter behind them, every one in their Order.

XCVIII. We have already seen that *Four Patriarchal Churches* have declared themselves for us. 1. For the *Church* of *Jerusalem* furnished us with S. *Cyril*. 2. The *Church* of *Alexandria* with *Athanasius*. 3. The *Church* of *Antioch* with *Anastasius*. 4. And the *Church* of *Constantinople* with S. *Gregory Nazianzen*, besides many *Others* that depended upon those several *Seas*. And if any credit may be given to the Writings of *Clemens*, the *Church* of *Rome* also hath furnished us with the first *Patriarch* and *Bishop* she had. But whether *his Testimony* be received or not

not; we are more assured that S. GREGORY the GREAT, who was another *Bishop* of that *Patriarchal See*, will give in his *Witness* and *Suffrage* for us.

An. Dom. 600.

XCIX. S. GREGORY then (as divers of the late (a) *Roman Writers* do confess,) hath herein declared himself to follow the *Canon* of the *Ancient Church* set forth by S. *Hierom* and the *Fathers* before him; when in his *Morals* being about to alledge a passage in the *Book* of the *Maccabees*, he first maketh an *Excuse* for it, and saith, (b) "That though it be not produced out of the "CANONICAL BOOKS of *Scripture*, yet it is alledged out of *such a Book*, as was published for the *Edification* of the *Church*. By which words he acknowledgeth, that *Some Books* of the *Bible* there are, which be not *Canonical*, and that *the Books* of *the Maccabees* are of *that Number*. And what can any Man desire to be be said more expresly?

a Vide Num. 100. versus finem.

b S. Gregor. Moral. Exposit. in Job. Lib. 19. cap. 17. (alias 13.) *De qua re* (Scilicet Elatione) *cavenda non in ordinatè facimus, Si ex Libris, licèt NON CANONICIS, sed tamen ad ædificationem Ecclesiæ editis testimonium proferamus.*

C. Yet because there are *Two pretences* made; *One*, that else where he *Canonizeth* all the rest of the *Contested Books*; and *another*, that in this place he detracketh nothing in that behalf from the *Books* of the *Maccabees*, we will clear the way before us, and answer them both. 1. And First, for *all the other Books*, *Gretser* the *Jesuite*, (that contendeth for them,) will be our witness, "(c) That S. *Gregory* in all his "*Works*, maketh not any mention of the *Book* or "*History* of *Judith*. And if otherwhiles he nameth *Tobit*, it is but very seldom that he doth so, and most an end, under the Name of (d) *A certain Sage person*, (e) or a *certain Holy Man*, without any peculiar appellation, or citing of his *Book*; as likewise under the *same terms* he often alledgeth the sayings of the Books of (f) *Wisdom*, and (g) *Ecclesiasticus*; which are so far from being Terms proper to the *Canonical Writers* of *God's Divine Scriptures*, that many of the *Fathers*

c Gretser. def. cap. 7. *De Libro Judith NIHIL Prorsus dicit S. Gregorius in operibus suis.*

d S. Gregor. Moral. lib. 6. cap. 16. & Homil. 9. in Ezechiel.

e Idem, moral. l. 10. c. 4.

f S. Greg. Moral. lib. 3 cap. 11.

g Idem *Passim.*

Fathers both (f) *Greek* and (g) *Latin* give them not only to divers *Christian Authours*, but to the *Philosophers* themselves. And what if at some other time he maketh a more honourable mention both of *Ecclesiasticus* and the *Wisdom of Solomon*, attributing to them the title of (h) *holy Writings*? yet this lodgeth not those *Books* higher then in the *Second Rank* of *Scriptures*, that be of a lesser, imperfect, and doubtful Authority, as (i) *Junilius Africanus* said of them before; or as S. *Gregory* saith here himself in the place which we first alledged, that be *not Canonical*, but written only by wise and good men for *the Edification of the Church*. But *Coccius* built his *wall* with (k) *untempered Mortar*, when (l) he set up S. *Gregory* to cite the *Book* of *Syrach* under the Name and Authority of *Solomon* himself, alledging for this purpose his *First Sermon* upon *Ezechiel*, and pretending that these words (*My Son, despise not thou the Chastening of the Lord, neither be thou weary of his Correction,*) are to be found there quoted out of the *VII Chapter* of *Ecclesiasticus*; For neither is this Sentence in *Ecclesiasticus*, (being a Verse taken out of the (m) *Proverbs*,) nor is it to be seen in all S. *Gregories Sermon* upon *Ezechiel*; who in his (n) *Proeme* upon the *Canticles* acknowledgeth *Solomon* to be the Authour of no *Other Books* but those *Three* which we properly receive for his, and number among the true *Canonical Scriptures*. 2. For eluding the Authority, or Testimony, produced out of *S. Gregory* against the *Canonizing* of the *Maccabees*, *Monsieur du Perron*, or those that magnifie his *Reply* to *K. James* most, may not think to carry it away from us, by saying; (o) That S. *Gregory*, when he began first to write his *Morals* upon *Job*, was but yet a *simple Deacon*, and not *Bishop* or *Pope* of *Rome*, being at that time imployed as *Nuncio* at *Constantinople* among the *Greeks*. For first, if the

f Dion. Alex. Ep. 1. S. Basil. de Virgin. Nazianz. Ep. 126.

g Serm apud Aug. de decol. J. Bapt. Isid. Sentent. lib. 2. c. 10. Idem. de offic. Eccl. l. 2. c. 19.

h S. Greg. Moral. lib. 8. c. 28. & lib. 34. c. 12. Idem. in 1 Reg. li. 3. c. 6. & li. 5. c. 13.

i Num. 91.

k Ezech 13. 11.

l Cocc. Thesaur. l. 6. art. 17.

m Prov. 3. 11.

n S. Greg. Proæm. in Cantic. Canticor.

o Card. du Perron Replique contre le Roy de la grande Bretagne, livre 1. chap. 50. p. 441. *Et quant à ceque S Gregoire le Grand, en son Comment sur Job, compose près de deux cent ans apres le Canon des Peres Africains citant les Livres des Maccab. ajouste, Ores que NON CANONIQUES, &c. Cest d'autant que la premiere minute de ce Comment fut faitte en Orient Car S. Gregoire n'en estoit point encore Papa, lors qu'il compsa premierement le Comment sur Job, mais Simple Diacre, exerceant à Constantinople le Nun iature parmy les Grecs.*

Maccabees and the *like Books* had been held and believed to be *Canonical Scriptures* at *Rome*, (as *Cardinal Perron* supposed here they were, both at *Rome*, and all the *Western Church* over,) it is no way probable, that S. *Gregory*, who had all his life time before been brought up, and instructed in *that Church*, would have changed his belief so lightly as soon as he came into the *Eastern Church* among the *Greeks* at *Constantinople*; which had been at least a * *dissembling* in him and no *upright walking according to truth*. But he that durst there (*a*) oppose *Eupsychius* the *Patriarch*, and defend *another Point* of true *Belief* against him, would never (sure) have suppressed or dissembled *this* at *Constantinople*, if he had known it to be an *Article* or a *Principle* of their *Faith* at *Rome*; where we may therefore safely conclude, that no *such Article* was at that time *believed*. Nor will it serve the *Cardinal*'s turn here to say, "That S. *Gregory* was but a *Simple* "*Deacon* when he began first to write these his *Mo*"*rals* in the *East*; for he(*b*)finished that *Book* in the *West*, and it was published, and(*c*)sent by him afterwards, even then when he was *Pope* of *Rome*, to *Leander* the Bishop of *Siville*; at what time, if there had been any such *Errour* in it at the *beginning*, he might have mended it at the *last*. But he put it forth at *Rome*, as he had wrote it at *Constantinople*; which is an evident Argument, that herein the *Western Church* differed not from the *East*. As little is it to the purpose, when the same *Cardinal* would evade this Testimony of S. *Gregory*, by pretending, "(*d*) That he "spake not here according to his *own mind*, but by "way of a *Case put* only, and not *granted*; so that "the sence should be, *Though the Books of the Maccabees*, "*and the rest of that Class, be not Canonical* (as indeed "they are,) *yet were they written for the edification of* "*the Church*. Which is a fine device of the *Cardinal*, if he

* Gal. 2. 13, 14.

a S. Greg. Moral. lib. 14. c. 29. Baron ad An. 586. Sect. 3.

b Baron. ad An. 586. Sect. 26.

c S. Greg. lib. 4. Epist. 46. & Baron ad An. 595. Sect. 71.

d Card. Perron. loco citato. *A ceste occasion donc parlant en Orient, deo Livres des Maccabées, il ajoustie, par Forme de* CASPOSE, *&* NON CONCEDE; *Ores que Non Canoniques, &c. C'est à dore, Lesquels Ores qu'ils n'suffisent poïns Canoniques, neantmoins ont esté escrits pour l'edification de l'eglise.*

he could by this artificial Interpretation of his own, defeat us of S. *Gregorie*'s Suffrage. But that S. *Gregory* wrote his own judgment herein, and put not the matter as a *Case supposed* only (otherwise then he believed himself,) is too clear to be so contested by *Monsieur du Perron*, or any other that are of his party. For else, why should S. *Gregory* make any(*a*) *Excuse*, for citing these *Books* of *the Maccabees*? And why did he not in all the rest of his *Works* so much as bring any one Sentence out of *those Books*? as we cannot find he did, even then, when (they say) he was making his (pretended) *Dialogues*, and building his *Purgatory*. And therefore not only(*b*) *Ockam*, (who maintaineth our Cause, as we shall see hereafter,) but (*c*)*Catharin*, and (*d*) *Canus* themselves (who are against it,) do all interpret S. *Gregorie*'s words in the same sence that we do, and say, that he followed S. *Hierom*, and *other Fathers* herein, both for the *Maccabees*, and the rest of *that Rank*. We conclude therefore; if it were lawful for S. *Gregory* to say, that *those Books* were *not Canonical*, it is as lawful for us to say it. And if he that was *Bishop* and *Pope* of *Rome* (to whom they attribute now more authority than ever he took to himself) might, and did, after the times of *Innocent*, *Gelasius*, and S. *Austin*, and the *Council* of *Carthage*, deny the pretended *Canonization* of *these Writings*, why is it now maintained by our Opposites, that the *Church* had then *determined* the contrary? or why do they go about to bind us (upon pain of being *cursed* by them, and *excluded* from *all hope of Salvation*,) to receive such definitions for the *Articles* of our *Faith*, which in S. *Gregorie*'s time were not yet received for the *common Opinions* of Men?

a S. Greg. loco citato. *Non inordinatè facimus, si ex Libris licèt Non Canonicis*, &c. (ut suprà) *testimonium proferamus.*

b Gul. Ockam dialog. part. 3. tract. 1. lib 3. c. 16. *Secundùm Hieronymum etiam in Prologo in Lib. Proverbiorum, & GREGORIUM in Moralibus, Liber Judith, Tobiæ, & Maccabæorum, Ecclesiasticus, atque Liber Sapientiæ non sunt recipiendi ad confirmandum aliquid in fide.*

c Catharinus, in Opusc. de Libris Canon. *Beatus verò GREGORIUS autoritate (ut opinor) Hieronymi motus, videtur concedere illos* (Maccab. &c. Libros) *Non esse CANONICOS, cùm tamen de eis producat testimonia. Excusat autem illis verbis, Non inordinatè agimus, &c.*

d Melch. Canus, in locis. theol. li. 3. c. 10. Sect. Porro Quartum. & cap. 11. Sect. ad Quartum verò *Argumentum Quartum peculiare est, ut Maccabæorum Libri è numero Canonicorum expungantur. Nam Gelasius Papa rejecit secundum Librum, ubi suprà commemoravimus, Beatus autem GREGORIUS, lib. Moral. 16. rejicit ambos. Rejicit Euseb. Ricardus, Ockamus; ac S. Aug. contra Gaud. docet ab Ecclesia quidem esse receptos, sed Non certâ fide.——At respondemus, Non id Modo in dubium vocare licet, quod S. GREGORIO, Eusebio, atque Reliquis licuit aliquando dubitare*

An. Dom. 620.

CI. Among the *Works* of S. *Austin* there are THREE BOOKS intitled, THE WONDERS of the SCRIPTURE, which though they be none of *His*, yet they seem to have been written about this time. In the two former Books are reckoned up *The Wonders* of the *Old Testament*, and in the Third those of the *New*. (*a*) The second of them so concludeth, that "the Books of the *Maccabees*, though containing divers "*wonders*, are nevertheless excluded out of the *Divine* "*Canon* of *Scripture*.

a Apud. Aug. l. 2. de Mirabilibus S. Scripturæ. *In Maccabæorum Libris, etsi aliquid Mirabilium numero inserendum conveniens fuisse ordini inveniatur, de hoctamen nullâ curâ fatigabimur: Quia TANTUM agere proposuimus, ut de DIVINI CANONIS exiguam, quamvis ingenioli nostri modulum excedentem, historicam Expositionem ex parte aliqua tangeremus.*

An. Dom. 630.

CII. In this Age likewise are extant The *Sermons* of ANTIOCHUS, whom *Sixtus* of *Sienna* (*b*) setteth forth to be a very well learned Man in the *Scriptures*. He was a *Greek* Doctour, and lived, at the time when *Heraclius* was Emperour, in the great Colledge of S. *Sabas*; but his *Sermons* (highly commended for their worth) are given us in *Latin*, by Dr. *Godfrey Tilman* a *Carthusian*. Where (*c*) in his *Prologue* discoursing parabolically upon the (*d*) *words* of *Solomon*, he compareth his *LX Queens* to the number of *those Books*, "which *we hold* to be of *Eminent Authority* in the "*Old* and *New Testament*. And though we are here advertised by (*e*) *Tilman* not to regard the number of "the *Books* (whereof he supposeth there be not so "many as LX in the *Bible*) but the *Dignity* and *Authority* of them only above *others*. Yet if we calculate the *Canonical Books* of *both* the *Testaments* (as *Antiochus* and (*f*) some *other* of the *Greeks* did) we shall exactly find the number of LX. For setting apart the number of XXVII belonging to the *New Testament*, The 5. *Five Books of Moses*, 6. *Jos.* 7. *and Ruth* 8. *Sam.* 9. *Kings*, 10. *Chron.* 11. *Ezra and Nehem.* 12. *Esther*, 13. *Job*, 14. *The Psalter*, 15, 16, 17. *The Three Books of Solomon, and* 18. &c. *The sixteen Books of the* * *Prophets*, will furnish us with the *rest*, and make up the number of *Three and Thirty*, neither more nor less. So that here was no room either for *Tobit*, or them that follow in that *order*.

b Sixt. Senens. Biblioth. l. 3. verbo Antiochus. *Vir in Divinis Scripturis valde eruditus.*

c Antiochus Prol. in Hom. in Biblioth. Patrum. Tom. 2. Edit. 2.

d Cant. 6. 8. *There are threescore Queens, &c.*

e Tilmanus in præfat. *Libros Bibliorum (eximiæ inter cæteros autoritatis) parabolicâ Collatione confert LX Reginis; cùm nentiquam Totidem sint Libri. Cæterum non numerum hic attendit, sed Autoritatem sive dignitatem.*

f *Philip. Solitar* infra num. 125.

* Where if the *XII lesser Prophets* be counted but for *one Book* (as the *Hebrews* reckoned it) this number of XXXIII will agree justly with their XXII.

An. Dom. 636.

CIII. At this time lived ISIDORUS the Bishop of *Siville* in *Spain*, and Scholar to S. *Gregory* the *Great*. In (*a*) *Three* places of his *Works* we may see what he hath written concerning the *Canonical Books* of *Scripture*. Where he setteth forth both S. *Hierom*'s and S. *Austin*'s *Catalogue*; and having first said, (*b*) "That "the *Books* are divided into *Three several Orders*, that "is to say, The *Law* The *Prophets*, and the *Hagio*-"*grapha*; (reckoning them as S. *Hierom* did before in his *Prologue*) he addeth afterwards, (*c*) "That there "is a *Fourth Order* of *Books* among them, *which are* "*not in the Hebrew Canon* of the *Old Testament*. (And if they be not there, they can never be made any *Canonical parts* of *that Testament*, truly and properly understood.) Then he (*d*) reciteth the *Names* of those *Books* that belong to this *Fourth Order*; saying no more of them, than (*e*) S. *Austin* did before whom he chiefly affects to follow in expressing the *honour* that the *Church* gave to them; which was to *number* them among the *Canonical Books*, to make *use* of them, and to *read* them to the people; but not to set them in an *Equal Rank* or *Authority* with them. As therefore S. *Austin* ought to (*f*) be so interpreted, that he may not be conceived in the *same place* and *period* to contradict himself, so is *Isidore*. For otherwise his own words will be against him, where he saith expressly, "(*g*) That as the *Holy Scripture* consisted of the *Old*

a Isid. Hisp. *ib.* 1. *de off. Eccl. c.* 11, *et* 12. *Lib. Proæmiorum in V. & N. T. est Libro* 6. *Origen. sive Etym.*

b Idem Lib. 6. Originum, cap. 1. *Hebræi V. Test. juxta numerum Literarum suarum XXII. Libris accipiunt, dividentes eos in Tres Ordines, Legis scilicet, & Prophetarum & Hagiographorum.*

c Idem, Ibid. *Quartus est apud Nos Ordo V. Test. eorum Librorum, qui in Canone Hebraico non sunt.*

d Idem, ibid. *Sap. Ecclus. Tob. Judith, Libri Maccab. Quos licèt Hebræi inter APOCRYPHA separent, Ecclesia tamen Christi inter Divinos Libros & honorat & prædicat.* Idem, Lib. proœm. *Sap. & Ecclus. propter quandam similitudinem Solomonis titulo prænotantur. Libros quidem Tob. Jud. & Maccab. Hebræi non recipiunt,* Ecclesia tamen eosdem inter Canonicas Scripturas enumerat.

e Vide *Num.* 81. ubi S. Aug. *Supputatio temporum à restituto templo non in Scr. quæ Canonicæ appellantur, sed in aliis invenitur, quos non Judæi sed Ecclesia pro Canonicis habet.*

f Vide num. 80, & 81.

g Isid. Hisp. de Eccl. Off. l. 1. c. 11. *Constat autem eadem Sancta Scriptura è Veteri Lege & Nova. VETUS Lex illa est quæ data est primùm JUDÆIS per MOYSEN & PROPHETAS, quæ dicitur VETUS TESTAMENTUM. Testamentum autem dicitur, quia idoneis Testibus, utique à PROPHETIS scriptum est atque signatum.*

"*Law*

"*Law*, and *the New*; so the *Old Law* was first given "to the *Jews* by *Moses* and the *Prophets*; and is "therefore called the *Testament*, because it was writ-"ten, signed and attested by the *Prophets*. (And if it were *signed* or *sealed* by *them*, there could be nothing *added* to it, as a *true part* of that *Testament*, when *they* were gone.) "Again, * That *Ezra* the *Prophet* set "forth and ordained *ALL* the *OLD TESTAMENT* "in *XXII Books*, according to the *number* of the *He-*"*brew Letters*; which were all (*a*) translated after his "time out of the *Hebrew* into *Greek*, by the *LXX In-*"*terpreters*, *Aquila*, *Theodotion*, and *Symmachus*; but "into *Latin* by S. *Hierom* only; whose *Edition* (be-"cause it was the *best*, that the *Latins* had,) generally "*all the Churches* received and used. And out of the *Hebrew*, they could translate no more *Books*, than *Ezra* left behind him in *Hebrew*, or were extant in *that Tongue*; as the *Books*, now in controversie were not: For as they were all written in the *Greek Tongue*, (at least no *Hebrew Copy* of them can be seen,) so who "were (*b*) the *Authours* that *wrote most of them*, neither "*Isidore*, nor *any* in his time, or since, ever knew. All which, is so clearly, and so truly said by him against the new *Roman* fancy, (for the upholding whereof he is otherwhiles produc'd,) that if elsewhere he seemeth to say any thing in favour of it, (be it to make (*c*) *Solomon* the *Authour* of *the Book* of *Wisdom*, or to (*d*) number *Ecclesiasticus*, and the rest of that 4th *Order* among the *Canonical Books* of *Scripture*,) either must he be understood, (as S. *Austin* was) to speak in a *Popular* and *large sence*, or else he will be made to *Contradict* and *revoke* his own words, (before recited;) which he * never did. For how can *these following Assertions* stand

* Idem, ib. cap. 12. *Omnes autem hos Libros idem Esras Propheta reparavit; canticàque Prophetarum volumina, quæ fuerunt à Gentibus corrupta, correxit, TOTUMQUE V. TESTAMENTUM in VIGINTI DUOS Libros constituit; ut TOT Libri essent in Lege, quot & Literæ habeantur.*

a Idem, ibid. *Primam post Ezram Editionem de HEBRÆO in Græcum LXX Interpretes ediderunt Hos Libros meditari Omnium gentium Ecclesiæ primùm cæperunt, EOSQUE de GRÆCO in Latinum Interpretantes PRIMI ECCLESIARUM PROVISORES TRADIDERUNT Post hæc secundam Editionem Aquila, tertiam & quartam Theodotion & Symmachus ediderunt.—— De HEBRÆO autem in Latinum eloquium tantummodo HIERONYMUS Presbyter S. Scripturas convertit, CUJUS EDITIONE GENERALITER OMNES ECCLESIÆ usquequaque utuntur pro eò quod veracior sit in Sententiis, & clarior in verbis.*

b Idem, Ibid. *Præterea, Judith, & Tobiam, sive Maccabeorum Libros, qui Authores scripserint, minimè constat.* *c* Ibid. *Librum Sapientiæ Solomonem Scripsisse probatur, &c.* *a* Idem, lib Proœmior. *Ecclesia tamen eosdem inter Canonicas Scripturas ENUMERAT.* * Vide Testimonium *Alcuini* de *Isidoro* infra num. 108.

together

together in the same *Strict* and *Proper Sence*, ["*Solo-*"*mon was the Authour of the Book of Wisdom*; and yet, "(*e*) *He was not the Authour of it. The Books of Wisdom*, "*and Ecclesiasticus were Two of those which the Hebrews* "*had in Meeter*, and yet, (*f*) *the Hebrews had them not* "*at all*,] Unless there be (as certainly there is) a *Propriety* of Speech in *One* of these sayings; and a *Catachrestical*, or *improper*, and *Popular Expression* in the *Other*? The *Tale* thereof that was told him by a (*g*) *Quidem Sapientum*, that *the Hebrews once re-*"*ceived the Book of Wisdom among the Canonical Scri-*"*ptures, till they had taken and put our Saviour to death* "*but after that time rejected it out of the Canon, and for-*"*bad it to be Read*, because they perceived *that there was a plain Prophecy of Christ in it against them*, (which is one of *Cardinal* (*h*) *Perron*'s wise Arguments for the *Canonizing* of *this Book*,) if it be not mistaken, and the *Hebrews* put for the *Hellenist Jews* (who indeed numbred *that Book* at large among the *Canonical Scriptures*, and read it to their people) it must either go for a *Fable*, or *Isidore* (being supposed by the *Cardinal* to believe it,) will never be reconciled to *himself*.

CIV. Towards the end of this *Century* the Sixt GENERAL COUNCIL was held at *Constantinople*, and the QUINI-SEXT there in *Trullo*. The *Canons* whereof though in some other matters the late *Roman Writers* will by no means endure, because they find there (*i*) *the Bishop of Constantinople made Equal to the Bishop of Rome*, (*k*) and *Priests Forbidden to be Separated from their Wives*, (besides sundry * *Decrees* more, that please them not,) yet when they seek for a Confirmation of the *Synod* at *Carthage*, (*l*)

An. Dom. 681, and 691.

e Etymol 6. 2. *Liber Sapientiæ Philoni attribuitur.*

f Ibid. *Liber Sapientiæ apud Hebræos nunquàm extat* Idem de off. lib. 1. c. 12. *Librum autem Eccles. composuit filius Syrach, qui apud Latinos propter eloquii similitudinem Solomonis TITULO prænotatur.* Ibid. *Solomon* (enim) *scripsit Prov. Eccles. et Cant. Canticorum.*

g Ib. *Hoc opus (Sap.) Hebræi, ut Qaiaam Sapientum meminit, inter Canonicas Scripturas recipiebant. Sed postquam Christum interfecerunt, &c. legendum suis prohibuerunt.*

h Du Perron en sa Replique, pag. 442.

Gratian. dist. 15. c. 5. *Ex his colligitur, quòd VI. Synodus bis congregata est. 1. sub Const. &c. 2 sub Justin. 2. et Canones fecit.*

i Conc. Constant. 6. in Trullo. Can. 36.

k Ibid. Can. 13.

* Ib. Can. 3, 62. &c.

l Can. in locis lib. 2. cap. 10. *Hæc docet Concil. Carthag. 3. quod si particulatim fuit, tamen confirmatum est à Synodo in Trullo celebrata.* Gul. Barlius Jesuita, in Catechism. tract. 1. q. 13. in App. *Conc. Carth. 3. Quod ab universali Ecclesia receptum est.*

they

they are willing enough to receive them, and to bring them forth, for their own advantage, as the *Canons* of an *Oecumenical Council.* But whether they receive them now, or no, (as many times (*a*) they are very angry against them) certain it is, that in *Gratian*'s time the (*b*) *Latin* Church acknowledged them; and in all times since they were first made, the (*c*) *Oriental* Churches received them into the Body of their *Canon Law*. It was a *Council* that consisted of CCXXVII Bishops who after the *Emperour* all subscribed it; and in their (*d*) *Second Canon* they confirm (among others) the Council of *Laodicea*, together with the *Canonical Epistles* of *Athanasius*, *Greg. Nazianzen* and *Amphilochius* (before cited,) which number the *Canonical Books* of *Scripture* only as *we* do, and exclude the *Rest* as not properly belonging to them. When therefore in the *Same Canon* they allow also the Council of *Carthage*, it cannot be, that their meaning was, instantly to *recall* and *contradict* themselves, (as the late *Roman* Writers, by alledging their Authority herein against us, would inforce them to do,) but that they understood the *Laodicean* Council to be taken in *One* sence, and the Council of *Carthage* in another; *this* extended, in a *large* acception of *Scripture*, to the *Ecclesiastical* Books; and *that* restrained, in a more *strict* and *proper* acception, to those Books only which be *Authentick* and *Divine*. For in *One* and the *Same sence* they cannot *both* be taken, nor *Confirmed* and stand together. Which will be made the clearer by the next Testimony out of *Damascen* who lived not long after this *Council* of *Trullo* or the *Quini-Sext* at *Constantinople*, and a little before the *VII.* pretended *General Council* at *Nice*, that in divers places acknowledged the *Canons* and *Constitutions* of it.

Baronius, *Binius* in notis *ad Can. Trullanos*; & *Alii* quàm plurimi inter quos ipse etiam Canus reperitur.

b Ut patet, dist. 16. cap. *Placuit.* cap. *Quoniam* c *Sextam*: Et 27. q. 1. c. *Si quis Episcopus.* Et de Cons. dist. 1. c. *Jacobus.* Et ib. dist. 2. c. *Didicimus.* Et ibid. dist. 3. cap. *Sextam* Item, Extrà, de ætate & qual. ordinand. cap. *à multis.*

c Ut patet, in *Synod.* quæ dicitur VII Can. 1. & Act, 3, 4. & 6. Item, in *Nova canone Photii*, Passim; Ac apud *Balsamonem & Zonaram in Canones Trullanos.*

d Conc. VI. in Trullo. Can. 2. *Obsignamus etiam reliquos omnes Canones, qui à Sanctis & Beatis nostris Patribus positi sunt, id est. à CCC & XVIII Sanctis & Divinis Patribus qui Niceæ convenerunt, iisque qui Ancyræ, Neocæsariæ, Gangris, Antiochiæ, atque iis etiam qui in LAODICEA Phrygiæ; Præterea autem, &c. Similiter & iis qui CARTHAGINE, &c. Quinetiam Canones Dionysii Alex. Greg. Neocæsar. Athanasii, Basilii, Greg. Nyss. Greg. Nazianz. Amphilochii, &c.*

CHAP.

CHAP. X.

The Testimonies of the Ecclesiastical Writers in the Eighth Century.

GV· There are but *Two* considerable Writers in *this Age*, that have said any thing concerning our present Question; whereof one is *Damascen* among the *Greeks*, and the other *Venerable Bede* among the *English Saxons*; both of them being persons of great learning and renown. *Damascen* was a Priest of *Syria*, and wrote many Books; but those of the greatest Note are his *Four Books of De Fide Orthodoxâ*, wherein he set forth the *Body of Divinity* in a far better *Method* and *Order* then had been seen before his time. And from him did *Peter Lombard*, and the *Schoolmen* of the *Latin Church* take their pattern. In the *last* of these *Four Books* he treateth of the *Canonical Books* of *Scripture*, and numbreth them as his *Ancestours* in the *Oriental Churches* had always done before him, firmly adhering to the *Hebrew Canon*, and (*a*) "compting but *Two and Twenty Books* "only, belonging to the *OLD Testament*, which he reciteth all in Order, without speaking so much as one word either of the *Maccabees*, or of *Judith*, or of *Tobit*; nor saith he more concerning the Books of *Wisdom*, and *Ecclesiasticus*, then that they are (*b*) "*Elegant* "*and Vertuous Writings, but not* to be *Numbred among* "*the Canonical Books of Scripture*, *having never been* "*laid up in the Ark of the Covenant.* In which passage he altogether followeth (*c*) *Epiphanius*. And yet (by the way) forasmuch as concerns the *Ark*

An. Dom. 720.

a Joh. Damascen. de fide Orthod. l. 4. c. 18. Ἰστέον, ὡς Εἴκοσι καὶ δύο βίβλοι εἰσὶ τῆς Παλαιᾶς Διαθήκης, &c. *Quæ* ad hunc modum vertit *Jac. Billius Sciendum est XXII Libros esse V. T totidem nempe quot Hebraicæ linguæ Elementa sunt, ex quibus V duplicantur, atq; ita XXVII fiunt.*—— Cætera nihil opus est adscribi.

b Πανάρετος *autem, hoc est Sapientia Solomonis, & Sapientia Iesu filii Syrach,*—— *tametsi alioqui præclari & elegantes Libri sint, NON TAMEN ALIIS ADNUMERANTUR. NEQUE IN ARCA SITI ERANT.* Εὐάρετοι μὲν καὶ καλαί· ἀλλ' οὐκ ἀριθμοῦνται, οὐδὲ ἔκειντο ἐν τῇ Κιβωτῷ.

c Epiphan. lib. de Pond. & Mens. supra citat. Num. 64.

V *of*

of the Covenant, if either *Epiphanius*, or *He*, be so understood, as that they intended it properly of the *Ark*, which was made by *Moses*, and afterwards placed in the *First Temple*, there is an Errour in it; For in *that Ark* there was no Other writing put, but (a) *The Two Tables of the Covenant*; and when the *First Temple* was burnt, the *Same Ark* was lost with it: yet very likely it is, that after the *Jews*, had built their *Second Temple*, and received their compleat *Canon of Scripture* from *Esra*, and the *Prophets* that lived in his time, (b) they were careful to lay it up, and to keep it *there* for all succeeding Generations, in *Armario Judaico*, as (c) *Tertullian* calleth it; but this was different from the *Ark of the Covenant*, being only a *Resemblance* of it. Howsoever, this is certain that neither *Damascen*, nor *Epiphanius* acknowledged any more *Canonical Books* of the *Old Testament*, then what the *Hebrews* held to be *Sacred*, and diligently preserv'd among them. Which though † *Coc.* and ‖ *Coffeteau*, together with some other such small-wared men, as they be, are not willing to allow us, yet (a) *Clictovius*, and (b) *Canus*, and (c) *Covaruvias* and (d) *Ederus* deal more freely and ingenuously with us, confessing that *Damascen*, and many more be for us. (e) *Sixtus Senensis* to prove that the *Wisdom of Solomon* and *Ecclesiasticus* are *both* of them *Canonical Books* of *Scripture*, (e) produceth this place of *Damascen* and corrupteth it with an * addition of his own, for that the *Christians* were herein contrary to the *Jews*, *Damascen* never said, nor any thing to that purpose. More sincere are *they* (but now before cited,) who acknowledge it to be most true, that herein *Damascen* and the *Jews* were both of *one* mind. The (f) Excuse

a Exod. 40. 20. 2 Reg. 8. 9. 1 Chro, 5. 10.
b S. Aug. de Civ. Dei, lib. 15. c. 23. *Canon Scripturarum Servabatur in Templo Hebræi populi, diligentiâ succedentium Sacerdotum.*
c Tertul. lib. de hab. mul. 9.
† Coce. Thesaur. i. 6. art. 9.
‖ Coff. Apol.
a Com. in hunc locum Damasc
b Loc. com. lib. 2. c. 10, & 11.
c Var. Resolut. lib. 4 c. 14.
d Oceon. bibl. tab. 24.
e Sixt. Senens. bibl. lib. 8. hær. 9. *Quod autem Sapientia & Ecclesiasticus sint in Canone S. Scripturarum receptæ Demonstratur Patrum Testimoniis. Johannes Damascenus utriusque voluminis mentionem faciens lib. 4. de fide sic scribit.* Παναρε τ@ *autem, hoc est Sapientia Solom. & Sapienti a Syrach virtuosi quidem & boni Libri sunt, sed non numerantur, neque in Arca jacebant.*
* *ET IDEO LICET APUD JUDÆOS NON NUMERENTUR, INTER FIDELES TAMEN MAXIMÆ AUCTORITATIS HABENTUR.*
f Canus, loc. com. l. 2. c. 11, *Respondeo (Damascenum cum reliquis) id eo tempore affirmâsse, quo Res NONDUM erat Definita, quâ etiam ratione accusamus Cæteros.* (Inter quos etiam & *Damascenum* protulit, c, 10.)

which

which *Canus* here pretendeth to make for him, (as if the *Matter* had never yet been determin'd in the *Church* before *Damascen*'s time, what *Books* were *Canonical*,) is altogether vain. For both the *Judaical*, and the *Apostolical* Church had *determin'd* it, and all the *Churches following* had submitted to that *determination*; tho in the mean while, if we should take *Canus* at his word, he would be taken by it in his own *Snare*: For if the Question were not yet determin'd at the time when *Damascen* lived, he cannot with any colour say (as he doth often,) that either *Innocent*, or the *Council of Carthage*, or *Gelasius* had determin'd it so long before. After all this, there is a (a) *Sermon* father'd upon *Damascen*, wherein the *Books* of the *Maccabees* are said to be *Divine Scriptures*; but in the same *Sermon* the writings also of S. *Denys* are said to be *Divine* and *Venerable* Books; (which yet never man lodg'd or numbred among the *Canonical Parts* of the *Bible*,) besides, *this Sermon* is so full of fables and impertinences, that no wise or sober man can ever take it, to be any part of his writing, whose Name it beareth. And yet they have nothing else to bring out of *Damascen* against us.

a Sermo de defunctis, *apud Damascen.*

An. Dom. 730.

CVI. VENERABLE BEDE (so stiled in the Council of (a) *Aix*,) Who was born and bred up, lived and died in the *Church* of *England*, yieldeth divers Testimonies, that he knew of *no Other Books* to be Received *there*, as the *Canonical Parts* of *Divine Scripture*, but what *we* Receive there also at this day in our *Publick Confession* or *Articles of Religion*. For in his (b) *Commentary* upon the *Revelation*, he reduceth the *Books* of the *Old Testament* to the same Number, wherein both *Tertullian*, S. *Jerom*, and *Primasius*, with others above cited, had represented them before;

a Conc. Aquisgr. sub Pipino Ludov. Pii filio. *Beda Venerabilis Doctor, & admirabilis*
b Beda in Apoc. 4. *Alæ animalium, quæ sunt Viginti Quatuor, totidem V. T. Libros insinuant, Quibus Evangelistarum & fulcitur Auctoritas. & Veritas comprobatur.*

before; and in his (c) *Commentaries* upon the *Kings* he doth as much; elsewhere making no other (d) *Division* of them, then into those *Three Classes* (commonly received by the *Hebrews*) of 1. *The Law.* 2. *The Prophets*, and 3. *The Hagiographa.* Besides, in his *Book* of *the Six Ages of the World*, (e) he followeth the Accompt of *Eusebius* (aforementioned) and remarkably distinguisheth the *Books* of the *Maccabees* from the *Divine Scripture*, coupling them with the writings of *Josephus*, and *Julius* the *African* which is an evident Argument, that he reckoned them not to be *Canonical.* And though he allegorizeth the History of *Father Tobit* (as he calls it,) where if he had held it to be a Book of *Canonical Scripture*, he might have taken occasion enough to have said it, yet in all his discourse there, he speaketh not a word to any such purpose. His *Commentaries* upon *Genesis* and the *Kings*, were sometimes falsly attributed to *Eucherius* the Bishop of *Lyons*; and howsoever * *Andrew Schott* imagined, that neither *He*, nor *Bede* was the Authour of them, yet we have more reason to believe the *Authour* himself, declaring both his own (f) *Country* and his own (g) *Writings* which were his Books of the *Tabernacle*, and the *Priestly Habits*, belonging to (h) *Bede*, and to none else.

c Id. l. 4. Comment. in Lib. Reg. *Duodecim Juga Boum XXIV Veteris Testamenti figuraliter accipiendi sunt Libri.*

d Idem, Lib. 3. Comment. in Genesin. *Tria Canistra super Caput ejus, &c. quid aliud significant nisi TRIPARTITA ipsi populo concessa DIVINÆ LEGIS ELOQUIA LEGEM videlicet, & PROPHETAS, & HAGIOGRAPHA?*

e Beda de Sex Ætat. Mundi, tom. 2. *Hac usque DIVINA SCRIPTURA temporum Seriem continet Quæ autem posthæc apud Judæos sunt digesta, de LIBR. MACCABEORUM, & JOSEPHI, atque AFRICANI Scriptis exhibentur, qui deinceps universam Historiam usque ad Romana tempora prosecuti sunt.*

* Andr. Schottus præfat. in Eucher. Ludg. in Biblioth. Patrum.

f Com. Angl. Gent.

g Corr. in Reg. lib. 3. cap. 26.

h Beda in Hist. in Lib. Reg. lib. 3. cap. 22.

CVII. *Photius* in the beginning of his (i) *Bibliotheque* telleth us, that among other Books he had read an *Introduction* to the *Holy Scriptures*, written by a certain known Authour in those times under the name of ADRIAN; and he commendeth the *Book* to them that *study the knowledge of the Bible.* At the beginning of this (k) last Age this *Book* was set forth at *Auspurg.* And

i Phot. Bibl. Cod. 2. *Lecta est Institutio Adriani in S. Scripturam, utilis Liber est iis qui primùm studia S. Bibliorum aggrediuntur.*

k Anno 1602, per Dav. Hæschelium.

And though we find no express *Catalogue* in it of the *Canonical Books* of *Scripture* recited in their order, yet the Testimonies that he bringeth out of the *Scriptures* being very *many*, we find never a *One* produced out of *those Books* that be now in debate; which is an evident sign, that he held them not to be any parts of *Canonical Scripture.* We add *this Authour* to the end of this *Century*; for if *Photius* read him, he was at least so *Ancient*, if he lived not in the *Age* before.

An. Dom. 760. *Aut Circiter.*

CHAP. XI.

The Testimonies of the Ecclesiastical Writers in the Ninth Century.

CVIII. AT the beginning of this Age our Country-man ALCUIN lived in great honour and estimation of the World; who being brought up under *Venerable Bede* in the *Church of England*, was afterwards invited by *Charles the Great* into *France*, and there imployed as his chief *Tutour* in all Learning both Secular and Sacred. Among *other* of his *Works*, there is *One* that he wrote against *Elipantus* the Bishop of *Toledo* in *Spain*; (a) who to maintain his *Errour* touching the *Adoption of Christ*, had produced for his proof a saying out of (b) *Ecclesiasticus*; having no other *Scripture*, or proof out of all the *Canonical Prophets* to alledge for himself. The Answer that *Alcuin* returneth to this Proof, makes it clear, that *Ecclesiasticus* was none of

An. Dom. 800.

a Elipantus in Epist. ad Alcuinum, col. 915.

b Ecclus. 36. 14. Secundùm Editionem vulgatam. *Miserere Domine plebi tuæ, super quam invocatum est nomen tuum, & Israel, quem cognoscis Primogenito tuo.*

of the *Canonical Books* in *his Bible*. For first, (*a*) he tells *Elipantus*, "That the *Prophets of God* failed him, "whereof he had *never a one* to bring for the defence "of his *Errour*; And then, (*b*) that *the Book of the Son* "*of Syrach*, which he had produced, was both by S. *Jerom*'s and *Isidore*'s undoubted Testimonies, reputed "but an APOCRYPHAL, and a DUBIOUS SCRI-"PTURE; having not been written in the time of *the Prophets*, but in the time of the Priests only, under "*Simon* and *Ptolomie*. By which words it is manifest, that neither *Alcuin*, nor the *Church* of *England*, where he had been bred, nor the *Church of France*, where he (*c*) then lived, had any such belief concerning those *Apocryphal* and *Dubious Books* of *Scripture* (whereof *Ecclesiasticus* is but *One*,) as the *Church of Rome*, and her *Adherents* have had of them all, ever since the *Council of Trent* made them *Canonical* and *Equal* to the *Law* and the *Prophets of God*.

a Alcuinus adversus Elipantum, l. 1. col. 941. *Dum tuæ perversitati defecerunt in PROPHETIS DEI testimonia, Errori tuo convenientia, finxisti tibi NOVUM QUENDAM PROPHETAM dixisse, Miserere Domine, &c. Ecce falsitas in Nomine Prophetæ, Ecce perversitas in interpretatione Sententiæ & non frustra oportebat Novum Doctorem Novum sibi invenire Prophetam.*

b Ibid. *In Libro Jesu Filii Syrac hac præfata Sententia legitur; quem Librum B. Hieronymus, atque Isidorus in. APOCRYPHAS, id est, DUBIAS SCCIPTURAS deputatum esse absque dubitatione testantur. Qui etiam Liber non tempore Prophetarum, sed Sacerdotum sub Simone Pontifice Magno, regnante Ptolomæo Evergete, conscriptus est.* *c* Abbas S. Martini Turonensis.

An. Dom. 810.

CIX. This that hath been said by *Alcuin*, will help us to another *Testimony* given for us in his time, and to understand it right, When CHARLES the GREAT, or some *other Ecclesiastical Men* under his Name, (that wrote the *Books of Images* in opposition to the *Greeks* and the *Second Council of Nice*,) made an open profession of the *Catholick Faith* which they had received from their Ancestours, and the *holy Fathers* of the *Church*. Of that *Faith* this was an *Article*, (*b*) "That "*they acknowledged the* OLD *and* NEW TESTA-"MENT, contained in that NUMBER *of* BOOKS, "wch the Authority of the CATHOLICK CHURCH "hd delivered to them. And *these* were *no other* then what *we* acknowledge our selves. For *Charlemain* herein followed *Alcuin*'s doctrine, to whom he had

b Car. Magnus. de Imaginibus, sub initium Lib. 3. *Confessio fidei Catholicæ à Sanctis Patribus accepta. N. & V. Testamentum recipimus in Eorum Librorum NUMERO, quem S. Cathol. Ecclesia tradidit Auctoritas.*

had committed the care of setting forth the *Bible*.

An. Dom. 820.

CX. At this time NICEPHORUS was Patriarch of *Constantinople*; whose *Chronologie* is extant, as it was set forth of old by *Anastasius* in *Latine*, and not long since by *Camerarius*, and *Contius*; The *Greek* Copie of it is to be seen at the end of *Scaliger*'s Notes upon *Eusebius*, and among the lesser works of *Pithoeus*. (*a*) In this *Chronologie* he numbreth the *Books* first, that are received by the *Church* for certain and *Canonical Scriptures*; afterwards he addeth both (*b*) them that are *contradicted* or doubtful, and them that are (*c*) *meerly Apocryphal*; herein following S. *Athanasius*, before alledged.

a Niceph. Patr. CP. Canon Scripturarum ex veteri Codice. Καὶ ὅσαι εἰσὶ θεῖα γραφαὶ, &c. *sunt Divinæ Scripturæ, quæ recipiuntur ab Ecclesia, & canonizantur.*

Γένεσις, Ἔξοδος, &c. Et quùm enumerásset, subdit. Ὁμοῦ δὲ παλαιᾶς διαθήκης βιβλία κβ. *Simul Veteris Test. sunt Lib. XXII.* *b* Ib. Καὶ ὅσα ἀντιλέγονται, &c. *Et qui tradicitur, & non recipiuntur ab Ecclesia.* 1. *Maccab.* 3. 2. *Sap.* 3. *Eccluf.* 4. *Psalm. & Cant. Sal.* 55 *Esther.* 6. *Ju.* 7. *Susanna.* 8. *Tob.* ibid. Καὶ ὅσαι εἰσὶν Ἀποκρυφικά. *Itinerarium Petri &c.*

An. Dom. 820.

CXI. RABANUS MAURUS the Arch-Bishop of *Mentz*, and Scholar of *Alcuin*, altogether followeth *Isidore*, and (*a*) transcribes him. *Isidore* and S. *Jerom* are (*b*) said by *Alcuin* to be both of one mind; and we may well number them *All* for our *own Witnesses*; for as *Isidore*, so is *Rabanus* to be understood.

a Rab: Maurus de Inst. cleric. l. 3. c. 5. *b* Supra, num: 108

An. Dom. 835.

CXII. *STRABUS* the Benedictin, who first wrote the *Ordinary Gloss* upon the *Bible*, was Scholar to *Rabanus*; and writing upon S. *Jerome*'s (*b*) *Prologues* there placed before the OLD TESTAMENT, (wherein, according to the *Copies* then in use, the Book of *Tobit* is said to be *separated* from the *Divine Scriptures*, and numbred among the *Hagiographa*,) he findeth fault with the *Transcribers*, and saith, that *Tobit* is to be set among the *Apocryphal Books*, and not among

b Strab. in Glos. super Prol. Gal: *Iste Titulus Lectori Peritiam præstat, ut valeat discernere, qui Libri apud Hebræos in Canone recipiantur, quique inter Apocrypha deputentur.* Et super Prol. in Tobiam, *Librum Tobiæ Hebræi de Catalogo Divinarum Scripturarum secantes, Hagiographa memorant, mancipiarunt. Potius* (inquit) *& veriùs dixisset APOCRYPHA, Vel LARGE recipit HAGIOGRAPHA, quasi SANCTORUM SCRIPTA, & non de NUMERO Librorum NOSTRI, quæ propriè dicuntur HAGIOGRAPHA; quæ sunt de NUMERO Catalogi, i. e. de numero XXII Librorum; consistit in PENTATEUCHO, & octo Prophetis, & IX Hagiographis.*

among the *Hagiographal*, (properly so called,) whereof there be but *Nine*, the whole Number of the *Canonical Books* being no more then XXII in all.

An. Dom. 835.

a Agobard. de Privil. & jure Sacerd. *Omnes Levitæ quas numeraverunt Moyses et Aaron juxta præceptum Domini —— fuerunt XXII millia, sicut XXII sunt Libri DIVINÆ AUCTORITATIS in V. T.*

CXIII. AGOBARDUS was now Bishop of *Lyons* in *France*; who in his (a) *Discourse* of the *Levitical Priviledges*, taking occasion from the Number wch *Moses* & *Aaron* by Gods commandment had made of them in the Desert, saith expresly, That of the *Old Testament* there are but *XXII Books* of *Divine Authority*. Wherein he clearly maintaineth the Doctrine of *Josephus*, and the *Greek Fathers*, together with the *Prologues* of S. *Jerom*, and the *Article* of the *Church of England*.

An. Dom. 850.

Anastas. Bibl. apud. Pithoœum, in opusc. p. 16 *Et qui V. T. sunt quibus contradicitur, (& NON RECIPIUNTUR AB ECCLESIA) 1. Maccabaici Tres. 2. Sapientia Solomonis. 3. Sap. Jesu filii Syrach, &c.* Ut suprà. c Num. 110.

CXIV. ANASTASIUS BIBLIOTHECARIUS, and an Abbot of *Rome*, did not only translate, but (b) amplifie the words of *Nicephorus* (c) (before recited) in his *Chronologie*, as knowing well, that neither the *Maccabees*, nor *Wisdom* nor *Ecclesiasticus*, nor *Susanna* nor *Judith*, not *Tobit*, were received for any *Canonical Books* by the *Church*.

An. Dom. 890.

c Sigeb. Trith. & Sixt. Sene. Scriptoribus d Amar. Ansbert. in Apoc. l 3 *Quia Prioris Testamenti Ecclesia XXIV Libris utitur quos & AUCTORITATE CANONICA suscepit, in quibus etiam N. T. revelatum agnoscitur, idcirco in XXIV Senioribus Ecclesia figuratur. Ideò enim est N. T. prædicatio fructuosa, quia ex Veteri roboratur: tanquam scilicet ab eisdem trabat Numerum Ecclesia, quibus in Sanctitate perficitur.*

CXV. AMBROSIUS ANSBRERTUS, commended by (c) *Sigebert*, *Trithemius*, and *Sixtus Senensis*, for a person *very Learned* in the *Scriptures*, shall end this *Century*. Who in his (d) *Commentary* upon the *Apocalyps* receiveth no more *Books* into *Canonical Authority* of the *First Testament*, then these already named had done before him. For the Number of XXIV maketh no difference from the former Accompt of XXII, the one joyning the Book of *Judges* with *Ruth*, and the Prophecy of *Jeremy* with the *Lamentations*; the other reckoning them apart, every one by themselves; but *both* excluding the same Books that *we* exclude from the Authentick and True *Canon* of *Divine Scripture*. And in this Age there are no other *Ecclesiastical Authours* to be found, that have said any thing to this *particular Question*.

CHAP.

CHAP. XII.

The Testimonies of the Ecclesiastical Writers in the Tenth and Eleventh Centuries.

THese *Two* were very obscure *Ages*, and had but few *Writers* in them. Yet both the *One* and the *Other* will afford us their *Testimony*, and let us know, that they still continued the common distinction, which had always been received in the *Church* between the *Canonical* and *Ecclesiastical* Books of *Scripture*.

An. Dom. 910.

a Trithem. & Sixt. Sen. de Scr. Ecc. b Sixt. Sen. l. 4. *Quem Librum ità disertè, piè, & eruditè per omnia explicavit, ut in comparatione ejus cæteri ejusdem Libri Expositores minimè exposuisse videantur.* c Radulph. Flav. in Levitic. initio Libri 14. *Nam Tobias, Judith, & Maccabæorum Libri, quamvis ad instructionem Ecclesiæ legantur, PERFECTAM tamen non habent AUCTORITATEM.*

CXVI. In the Tenth Age we have RADULPHUS FLAVIACENSIS, a Divine of high accompt both with (a) *Trithemius* and *Sixtus Senensis*, for his abilities in all kind of Learning, but specially for his knowledge of the *Holy Scriptures*; who in his *Commentary* upon (b) *Leviticus*, speaking of the *Historical Books* of the *Old Testament* that are of *absolute* and *perfect Authority* in the *Church*, maketh an express (c) *Exception* against the Books of *Tobit*, *Judith*, and the *Maccabees* as being none of that *Number*, but belonging to an *inferiour* sort of Books, that were of a *lesser* and *imperfect* Authority. Nor will it be any Argument either against him, or us, if it should be objected, that in the same place he mentioneth the Books of *Wisdom* and *Ecclesiasticus* to be written in the like *Stile* with the *Proverbs* and the *Canticles*, for the like *Stile* makes them not of the like *Authority*, no more then the *Histories* of *Tobit*, *Judith* and the *Maccabees*

X made

made them *Authentick* or *Canonical Histories* of the *Old Testament*.

An. Dom. 1050.

CXVII. In the Eleventh Age we have HERMANNUS CONTRACTUS, an Authour of great credit and approbation in the World. Who in his (b) *Chronicle*, following the Doctrine of *Eusebius*, S. *Jerom*, and *Venerable Bede* before him, placeth the *Maccabees* with the Histories of *Josephus* and *Julius Africanus*, separating them all from the *Books* of *Divine Scripture*; whereof if the *Maccabees* had been part, why are they here Oppos'd one to the other? But with him the *Canonical Scriptures* went no further then the time of *Nehemias*. And in the *Age* but one before him, (c) ADO the Bishop of *Vienna* (whom we there omitted) said as much as *He*.

b Herm. Contract. in Chron. de Sex. Mundi Ætatibus, ad An. Mundi, 3529. *Hæc usq; DIVINA SCRIPTURA temporum seriem continet: quæ verò post hæc apud Judæos sunt gesta, de Libr. Maccabæorum, Josephi, & Africani Scriptis exhibentur.*

c Ado Vien. (*qui floruit An. Dom.* 879.) in Chronico Ætate 5.

An. Dom. 1090.

CXVIII. Towards the end of this *Eleventh Century* GISELBERTUS (d) was Abbot of *Westminster*, and wrote that *Altercation* between the *Synagogue* and the *Church*, which was not long since set forth in Print at *Cologne*. In this Book we have likewise his *Testimony* "(e) That the *Old Testament* consisted of *Two & Twenty* Volumes, and was distinguished into the *Law*, the "*Prophets*, and the *Hagiographa*. For *other Books* of *Scripture* he knew none, that were properly *Canonical*.

d Trithem. in Chr. Hirsaug. & in Libr. de Scriptor. *Claruit his temporibus in Anglia Giselbertus Abbas Westmonasterii B. Anselmi Discipulus, Vir tam in Divinis Scripturis, quàm in Secularibus egregiè doctus, qui inter cætera sui ingenii monumenta Scripsit contra Judæos l Altercationem, &c. non ineleganter.* e Giselb. Altercatio, cap. 1. sub finem. *Veteris Testamenti XXII. sunt Volumina; & distinguuntur in Legem, Prophetas, & Hagiographa.*

Chap.

Chap. XIII.

The Testimonies of the Ecclesiastical Writers in the Twelfth Century.

An. Dom. 1118.

CXIX. IN the beginning of this Age ZONARAS wrote his *Commentaries* upon the *Canons* that were then received by the *Greek Church* Where reciting the *Canon* of the Council of *Carthage*, concerning the *Books of Scripture*, which they appointed publickly to be *Read* in the *African Assemblies*, he setteth this *Scholie* upon it; (a) That the best *Rule* whereby to know what ought to be *Read* in the *Eastern Church* (for among them he lived,) is to have recourse to the *Apostles Canons*, the *Council* of *Laodicea*, and the *Canonical Epistles* of S. *Athanasius*, *Greg. Nazianzen*, and *Amphilochius*; who had given them their (b) *Rules*, as they received them from the *Apostles* and their *Successors*, for that purpose long before.

a Zonar. in Canones Conc. Carth. Can. 27. Περὶ τῶν τίνα δεῖ ἀναγινώσκεσθαι βιβλία ἐπ' ἐκκλησία, &c. *Quos Libros legere in Ecclesia oporteat, & Apostolorum Canon, & Laodicenæ Synodi Can.* 59. *& Magnus Athanasius, (dum qui Libri legendi sint omnes enumerant,) & Magnus Gregorius Theologus, & Sanctus Amphilochius demonstrant.* b Suprà citat. Num. 55, 59, 66, 67.

An. Dom. 1120.

CXX. In the Churches of *Germany*, at this time was RUPERT Abbot of *Tuits*; a very (c) grave and learned Authour; and though (d) Cardinal *Bellarmin*, and some other later Writers in the Church of *Rome*, lay the common aspersion of an *Heretical* or *Erroneous Doctour* upon him, because he agreeth not with them in their *New Doctrine* of *Transubstantiation* in the *Sacrament*; yet (e) *Pererius* more ingenuously acknowledgeth and commendeth him for a *good Catholick*. Of the

c Honor. Augustod. de lumin. Eccl. Sixt. Sen. Bibl. lib. 4.

d Bellarm. de Scr. Eccl. ad An. 1119. & li 3. de Sacr. Euchar. cap. 11. & 15. Aub. Miræus & alii.

e Perer in gen. c. 2. ver. 8. q. 5. Sect. 44.

 Book

Book of Wisdom this RUPERTUS writeth expresly, (*a*) *That it is not in the Canon*; & to a Sentence brought out of that *Book*; he answereth plainly "*That it is no* (*c*) *Canonical Scripture*. By which Answer the Books of *Tobit* and *Judith*, and the *Son of Syrach*, and the *Maccabees*, are likewise excluded; for they belong no more to the *Authentick Canon* of the *Bible*, then the *Book of Wisdom* doth. Again, in his discourse upon the XXIV *Elders* in the *Revelation*, though (*b*) he applieth them to the *XII Judges of Israel*, and the *XII Apostles of Christ*, yet there he approveth of the other Interpretation, (often before alledged out of the *Ancient Fathers*) which herein alludeth to the *XXIV Books* of the *Old Testament*. And how could he approve of *that Number*, if *that Number* of *Books* had been *defective*, or the *New Roman Catalogue* held then to be *Canonical*?

a Rupert. in Gen. l. 3. cap. 31. *Verùm hæc Scriptura* (de Libro *Sapientiæ* loquitur) *neque de Canone est, neque de Canonicâ Scripturâ sumpta est Sententia hæc.*

b Idem in Apoc. 4. lib. 3.

An. Dom. 1125.

CXXI. HONORIUS, a Priest of *AOUSTUN* in the Dutchie of *Burgundie*, was contemporary to *Rupertus*, and set forth many Works, which are mentioned by himself in the end of his Book *De Luminaribus Ecclesiæ*, or the *Writers of the Church*. Among others his *Exposition of Davids Psalter* is one; in the *Preface* whereof he (*c*) divideth the *Scriptures* of the "*Old Testament* into *Three Parts*, the *Law*, or the *History of Moses*, the *Prophets*, and the *Hagiographa*; placing the *Psalter* in order among the last. And herein he followed S. *Jerom*, and the *Ancient Canon* of the Church.

c Honor. Augustodunensis, Proæm. in Psalt. *SCRIPTURA V. T. Spiritu Sancto authore, à Prophetis Scribitur, & in TRIA, id est, Historiam (sive Legem Moysis) in Prophetiam, & in Hagiographiam dividitur.*

An. Dom. 1130.

CXXII. PETRUS MAURITIUS the Abbot of *CLUGNY* in *France*, was also in great accompt at this time, highly (*d*) favoured by Pope *Eugenius*, and a special friend to S. *Bernard*. He wrote many Treatises, collected, and set forth together in the *Bibliotheca Cluniacensis* at *Paris*. In his *Discourse* against the *Jews* (*e*) he rejecteth, all they can alledge as any *Authentick Testimony* for themselves, which is not in their *Sacred Canon*

d Baron. ad an. 1145. Sect. 34. & 1126. Sect. 11. & 1136. Sect. 10.

e Petrus Cluniacensis in Tract. contrà Judæos, c. 5. *Extrà Sacrum Canonem vestrum quicquam vos pro Authentico suscepisse, vel suscipere, Non approbo.*

Canon of *Scripture*. In his *Epistle*, or *Treatise* against the *Petrobusians* he refuteth *five several Heads* of their doctrine, among which the *first* was, their *Denial of Baptism* to *Infants*. And because (*a*) the fame went "That they *detracted* much from the *Majesty* of the "*Scripture Canon*, contained in the *Books* of the *Old* "and *New Testament*; he proveth the *Divine Authority* of *every Book* in particular, to them, one after another, reckoning *no more*, then are in the *Hebrew Canon*, and specified in S. *Jerom's Prologue*. He endeth the *Old Testament* with the Book of *Esther*, (which is otherwhiles compted as an Appendix to *Nehemiah*,) And after all the *Authentick Scriptures* of that *Testament* though he (*b*) addeth those "*other Six* of *Wis-* "*dom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabees*, "as Books very *useful* and *commendable* in the *Church*; yet he saith expresly of them, "that *they are not to be* "*placed* in the same *sublime* and *equal dignity* with *the rest*, that he had mentioned before; and thereby plainly distinguishing between the *Divine Canon* of *Scripture-Books*, and the *Ecclesiastical*, thereunto (*c*) *annexed*, for the use and benefit of the *Church*. And, that which is remarkable, he maketh this distinction between them, even in that very place where he bringeth in the 2d *Book* of the *Maccabees*, as a Testimony against the *Petrobusians*, upon the point, then in controversie about (*d*) *Prayers*

a Idem In Epistola contrà Petrobusianos. *Famâ vulgatum est, vos Majestati V. & N. T. quæ jam ab antiquo totum orbem subdidit, detrahere. —Quidem vos TOTUM DIVINUM CANONEM abjecisse affirmant. Alii QUÆDAM ex IPSO vos suscepisse contendunt. Nolo vos culpare de incertis, quia fallaci rumorum monstro non facilè assensum præbere debeo; sed necessario TOTUM CANONEM qui ab ECCLESIA suscipitur vos suscipere debere, certis Auctoritatibus probabo.* Deinde enumeratis singulis, *ultimus* (inquit) *in Hagiographis, hoc est, Sanctæ Scripturæ Libris, sequitur Liber ESTHER, cui Auctoritas aliorum Hagiographorum auctoritatem confert. Si enim illi ab Hebraica veritate originem trahentes hanc socium, & paris auctoritatis in eodem Hebraico canone habuerunt; sequitur, quia nullo eorum Librorum excepto, OMNES PARI MODO suscipi debuerunt. Sed non solum CHRISTIANIS, sed & ipsis JUDAICIS literis attestantibus Omnes juxta SUPRA-SCRIPTUM ORDINEM Libri à Libro Job usque ad Hunc Librum Esther, eo scilicet non exclusso, sed addito, paris auctoritatis sunt, &c.* b Ibid. *Restant post hos AUTHENTICOS S. Scr. Libros SEX non reticendi Libri Sap. Ecclesiastici, Tob. Jud. & utrique Maccab. Libri: qui etsi ad SUBLIMEM ILLAM PRÆCEDENTIUM DIGNITATEM pervenire non potuerunt, propter laudabilem tamen, & per necessariam doctrinam ab Ecclesia suscipi meruerunt. Super quibus vobis commendandis me laborare opus non est. Nam si Ecclesia alicujus precii apud vos est, ejus auctoritate aliquid, saltem PARUM QUID, à vobis suscipiendum est.* c Ibid. *Succedat tamen Sacrorum Librorum auctoritas, & tàm CANONES DIVINI, quàm ALIORUM VOLUMINUM EI COHERENTIUM, & ab Ecclesia traditorum clarissimus sonus.* d Ibid —*Quas hæretici quidam, & Catholici novi temporis negarunt* (*viz. preces*) *pro Mortuis.*

For

For the dead: Which he would never have done, but that he knew full well, *the Church* in his time held none of *those Books* to be *Canonical Scripture*. But(*g*) *Pope Pius* the fourth, and his *New Workmen* in the *Church* at (*h*) *Trent* have broken down this *Partition wall* between the *Divine* and the *Ecclesiastical Canon*, which *all Ages* kept up, before them.

Anno Dom. 1140.

CXXIII. HUGO *de* S. VICTORE, a *Canon Regular*, and a *Saxon* by Nation, was about this time Abbot of S. *Victor*'s at *Paris*; whose knowledge in the *Scriptures* hath(*i*) been held equal to S. *Augustine*'s, and his Authority (*k*) at the *Sorbon* set above *Thomas Aquinas* himself. It is confess'd by (*l*) *Serarius* the Jesuite, that this *Abbot* was altogether of our mind in setting forth the *Canon of Scripture*. For in divers places of his *Works* he doth formally and amply maintain, that there are no more Books of the *Old Testament* then we now receive (as *He* and the *Church* in his time did) for *Divine* and *Canonical*. (*m*) *Five* several times he setteth down the *Catalogue* of them all; whereof it will be sufficient here to consider *Two*. In his(*n*) *Book* of *Sacred Writers*, having first begun to say "That *all Divine Scripture* is contain'd in *Two Testa*"*ments*, the *First* whereof comprehendeth the 5 *Law* "*of Moses*, the 8. *Prophets*, and the 9. *Hagiographa*; he enumerateth them every one in order, as S. *Jerom* doth in his *Prologue*; "concluding, that they make "altogether XXII in *Number*. Whereunto he(*o*) subjoyneth those others of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith* and the *Maccabees* with this note upon them, "That though they be *Read* and *Used* in the *Church*, "yet they are *not written* in the *Canon*: computing

g In bulla professionis Fidei.
h Sess. 4.
i Trithem. in Chr. Hirsuagiensi.
k Artic. Parisien. contrà Joh. de Montesono.
l Serar. in Tobiam, Proleg. 5. & in Mac. cab. prælog. 3.
m Hugo. de Sancto Vict, *Tom* 1. *de Scripturis, & Scriptoribus Sacris, c.* 6. *Tom.* 2. *Excerptionum priorum lib* 2. *c.* 9. *Tom.* 3. *Eruditionis disciplinæ, lib.* 4. *c.* 2. Item, *Erud. Theolog. in spec Ecclesiæ, c p.* 8. Item, *Prologo in Libr. de Sacram. cap.* 7.
n Hugo de S. Vict. de Scripturis & Scriptor. Sacris, cap. 6. *Omnis Divina Scriptura in duob. Testamentis continetur, veteri videlicet & novo: V. T. continet Legem, Prophetas & Hagiographa*; &c. Enumeratis Libris singulis, concludit, *OMNES ergo sunt Numero XXII*
o Ibid. *Sunt præterea alii quidem Libri, ut Sapientia Salomonis, Liber Jesu filii Syrach. & Judith, & Tobias, & Libri Maccab. eorum, qui leguntur quidem, SED NON SCRIBANTUR IN CANONE.*

(*a*) them

(*a*) them among the Writings of S. *Ambrose*, S. *Augustine*, and *other Fathers* of the *Christian Church*; which were otherwhiles *publickly Read* in Assemblies, as well *as they*. In the same Book (*b*) he calleth them (as we usually do now) *Apocryphal Writings*; and in another, (*c*) such as have *no Canonical Authority*.

a Ibid. *S. Patrum Scripta, id est Hieronymi, Augustini, Ambrosii, Gregorii, Origenis, Bedæ, & aliorum Doctorum, in Textu Divinarum Scripturarum non computantur; quemadmodum in V. T. ut diximus, quidem Libri sunt, qui NON SCRIBUNTUR IN CANONE, & tamen leguntur, ut Sapient. Solom. & cæteri.*
b Ibid cap. 12. *Apocryphi sunt.*
c Erud. in Spec. Eccl. cap. 8. *Sunt in V. T. alii Libri, qui leguntur, sed in Canone Auctoritatis non scribuntur, ut Liber Tobiæ Judith, &c*

Anno. Dom. 1145.

CXXIV. Contemporary to him was RICHARDUS *de* S. VICTORE, a Scottish man, and a *Canon Regular* in the same Abby of S. *Victors* at *Paris*, where he was sometimes likewise the *Prior* among them; Many learned and excellent writings of his are extant, and among the rest his *Collections*, or(*d*) *Four Books* of *Excerptions*, wherein he followeth his fellow *HUGO* for (*e*) the *Number* of the *Canonical Books* of *Scripture* in all things, adding with him, that the others of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith* and the *Maccabees*, had not the *Authority* of the *Canon*, though they were priviledged to be *Read* in the *Church*. Which is the same thing that *We* say still in our *Articles of Religion* S. *BERNARD* giveth us no *particular Catalogue* of the *Scriptures* in all his *Works*: but he lived in great *amity* and *unity* with these *Three last Authours*, and we may justly presume, that neither *He*, nor any *Doctour* of the *Church* in his time was of other mind.

d Qui illa ab omnibus attribuuntur, præter unum *Bellar. lib.* de *Scriptor*, ubi absque causa probabili de Authore ambigit.
e Rich. de S. Vict. Excerpt. l. 2. c. 9. *Libri V. T. sunt XXII. Alii non habentur in Canone; tamen leguntur, ut & Scripta Patrum, Hi sunt Sapient. Ecclus. Tob. Jud. & Libri Maccab.*

Anno. Dom. 1145.

CXXV. Among the *Greeks* in this Age lived PHILIP the SOLITARIE, whose *Rules of Christian Life* we have in the *Cologne-Bibliotheque* of the Ancient writers, published and translated by *Pontanus*, together with the Notes that *Michael Pselus*, *Phialite*, and *Gretser* made upon that Treatise. (*f*) Wherein he reduceth

f Philip Solp. Diop træ sive Regulæ, l. 4. c. 19. *Ità per gratiam docefacti, purgati, & Spiritu corroborati Sermones Divinos ediderunt, & Libros Omnes numera Sexaginta composuerunt, XXVII N. T. & reliques V. T.*

duceth the *Books* of the *Old* and *New Testament* to the Number of *Sixty*. From which number taking XXII. belonging to the *New Testament* (for so many there are,) the Remainder will be but XXXIII for the *Old*. And out of that *Number* as we made the Accompt clear (*a*) before) must our *Apocryphal Books* necessarily be excluded. For the Cavil of (*b*) *Gretser* against that Accompt, is grounded upon nothing else, but the negligence of the *Printers*, or the false Copy that *Phialite* and (*c*) *Pontanus* followed, when they change *one Number* into *another*, and divide *Sixty* into XLVI of the *Old Testament*, and XXVII of the *New*; which is XIII more than the *whole* will contain.

a Suprà, num. 102. in Antioch.

b Gretf. def. l. 1. c. 18.

c Ja. Pontanus præf. ad Lector. *Magnopere vellem Phialitum illum in ista emendatione accuratius egisse.*

Anno Dom. 1150.

CXXVI. This was the Age, wherein lived GRATIAN, a Monk of *Bononia* in *Italy*, (who out of certain and uncertain, true and supposititious Writings made up his *Concordance of disagreeing Canons*, which we now call his *Decree*;) and PETER LOMBARD, the Bishop of *Paris*, (who for his *Systeme of Divinity*, collected out of *many Sentences* that he found dispersed in the *Fathers*, was stiled *the Master of the Sentences*;) and PETER surnamed COMESTOR, (a Priest of the Church of *Troys* in *Champagne*,) so called, because he was (*d*) held to be *Heluo Librorum*, that is, a *Great devourer of Learning*. There was (*e*) a *Report* spread about the World, That these *Three Men* were all the *Sons* of *one adulterous Woman*, who when she came to die, refus'd to shew any *Repentance* for her *fault*, because she had been the *Mother* of such excellent and admired *persons*, as they all proved to be; which she thought a sufficient *Recompence* or *Excuse* For her *sin*, Yet all this was a (*f*) devised and a flying *Tale*, having no certainty or *Truth* in it. For they were so far from being *Brothers*, that they were of *several Nations*, and hardly Contemporaries, the one

d Trithemius in Lib. de Scriptor.

e Antonin. Sum. histor. Tit. 18. c. 6. *A quibusdam prædicatur in populis, quòd hi Tres solennes Viri fuerunt Germani fratres ex adulterio nati. Quorum Mater cùm in extremis admoneretur, ut inconfessione criminum, quæ perpetrâsset, hoc fateretur, respondisse dicitur, Adulterium quidem grave peccatum esse, sed tamen quoniam videret, Tres suos filios tam magna esse Lumina Ecclesiæ, se pœnitere non posse.*

f Anton. Ib. *Sed hoc non reperitur Authenticum. Imò non fuerunt contemporanei, utsi vicini tempore. GRATIANUS enim fuit ante ALIOS DUOS.*

one an *Hetrurian*, the other a *Lombardine*, (from whence he had his Name,) and the third a *Frenchman*, every one born of a several *Mother*.

Anno Dom. 1170.

CXXVII. But PETRUS COMESTOR abbreviated the Histories of the *Bible*, and call'd it the *Scholastical History*. Where in his * Preface upon *Josuah* he reciteth the *Books* of the *Old Testament*, and divideth them into their *Three Orders*, as S. *Hierom* and the *Hebrews* do, without saying, or insinuating so much as by one word, that the *Christian Church* had any *other Canon*, which differ'd from the *Hebrew*. (*a*) In the first be the *Five Books of Moses*; second, the *Eight Books* of the *Prophets*, and in the third, the *Nine Books*, that *Remain*, of the *Hagiographa*. If *Comestor* had known any more, that yet *Remain'd* of the *Old Testament*, he would never have been so perfidious to *himself* and the *Christians*, for whose use and benefit alone he wrote this his *Scholastical History*, as not to name any one of them. But clear it is, that he affirmeth absolutely, as well in his own sence, as in the sence of the *Old Church*, That after the V Books of the *Law*, and VIII of the *Prophets*, there *Remain* but IX more for the *First Testament*; Among which the VI debated Books can have no room. Otherwhere, when he cometh to speak in particular of the *Book* of *Tobit*, he saith expresly, (*b*) That *it is no order of the Canon*: and of *Judith*, That S. *Jerom*, and the *Hebrews*, lodge it among the *Apocrypha*, and That it was but a (*c*) *fault in the Writer*, to say they placed it among the *Hagiographa*. Besides all this, he is bold to call the Story of *Bel*, and the *Dragon*, a (*d*) *Fable*, and to say, That in the History of *Susanna* all is not so true as it should be; which certainly he would never have said of any *Canonical part* of *Scriture*.

* Petr. Comestor, præf. in hist. Josuæ *Hebræi distinguunt V. T. in Tres ordines; Primum vocant Legem, Secundum Prophetas, & Tertium Hagiographa.*

a Ibid. *In Lege V. Libri Moysis. In Prophetis VIII. In Hagiographis IX. Lib. V. T. qui SUPERSUNT.*

b Idem, præf. in hist. Tobiæ. *De Nullo Ordine est.*

c Vide suprà, num. 73. ubi citatur *Glossa Ord.* & in ea P. Comestor, p. 142.

d P. Comestor, præf. in Dan. & cap. 13. Item apud Petr. Ib.

CXXVIII. There is a certain *Scholiast*, that maketh

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Annotations and *Additions* to this *Scholastical History* of *Comestor*. And being somewhat troubled at what was there said concerning the *Number* of the *Hagiographa*, that they were but *Nine*, and that no mention at all is made of the *debated Books* that were afterwards *annexed*, and admitted to be *Read in the Church* he setteth *this* (a) *Note* upon *Comestor*'s *Preface*, "That "indeed the Books of *Wisdom*, *Ecclesiasticus*, *Judith* "*Tobit*, the *Pastor*, and the *Maccabees*, be all *Apocryphal*, "because the *Authour* of them is not known, (that is to say, (*b*) whether they were indited by the *Spirit of God*, or of *Men only*,) "but for as much as there is *no* "*doubt* made of their *verity*, the *Church hath received them*. Where he doth not say, that the *Church* hath altered the *Nature* and *Condition* of them, so as to make them *Canonical Books* of *Scripture*: which were *dubious* and *Apocryphal* before, but that it hath *received* them only as *Books* to be *Read* for *instruction of manners*, and for the knowledge of divers *Ecclesiastical Histories*, and *Occurrences*, not for *grounding* of any *Articles of Faith* upon them. For otherwise the *Pastour of Hermes*, (reckoned here by this *Scholiast* among the rest,) which in former (*c*) Ages the *Church*, in some other places, permitted to be *publickly read* to the people, would augment the number of the *New Canonical Books*, beyond the Accompt of the Masters at *Trent* themselves.

a Addit. ad P. Comestor. præf. in Josuam. *Sapientia, Ecclesiasticus, Judith, Tobit, Pastor, Maccab. APOCRYPHA sunt, quia AUTOR Eorum ignoratur. Sed quià de veritate eorum non dubitatur ab Ecclesia recipiuntur.*

b Glos. ordinar. in Prolog. *Inter quos tantum distat, quantum inter CERTUM & DUBIUM nam CANONICI sunt confecti S P. S. dictante; NON-CANONICI autem sive APOCRYPHI nescitur quo tempore, quibusve AUTHORIBUS sint editi.* Item, Tostat. præf. in Matth. q. 3. *De AUCTORIBUS enim horum non constat Ecclesia, an SPIRITu S. dictante scripserint.* *c* Vide suprà, Num. 60.

An. Dom. 1174.

CXXIX. In *Comestor*'s time lived JOHN BELETH, a Doctour of Divinity, in the Schools at *Paris*; who, in his *Book* of *Divine Offices*, declaring in particular what *Lessons* were then *read in the Church*, according to the *Several Seasons* of the *year*, after the *Three Books* of *Solomon*, he nameth the

Other Two (*a*) of *Wisdom*, and the Son of *Syrach*; and he noteth them to be *Apocryphal*. But when he declareth in general, *what Books* are contained in the *Bible*, he (*b*) putteth *Tobit* and the *Maccabees*, together with *Philo* & *Ecclesiasticus*, into the *Apocryphal Number* and saith plainly, that though the *Church alloweth them* (that is, to be *Read*,) yet *she receiveth them not*, (that is, among the *Canonical Scriptures*;) where, if *Lauriman*'s Copy, (which he followed in setting out *Beleth*) had been *good*, as he (*c*) complains that it was in many places very bad, we might have had the *Book* of *Judith* added to them, and left out among the *Hagiographa* before. For it is manifest, that in all this Chapter *Beleth* intended to follow S. *Jerom*, whose *Catalogue* of *Scriptures* was then only received in the *Church* for *Authentick* and *Certain*.

a Joh. Beleth de div. offic. cap 62. *A Calendis igitur Augusti usque ad Septembrem leguntur Tres Libri Solomonis, & DUO Sapientiæ, QUI SUNT APOCRYPHI.*

b Idem, c. 60. *Sunt autem XXII volumina V. T. Libri Mosis; sunt præterea qui hoc pacto enumerantur, Jos. Judic. cujus extrema pericope pars est Libri Ruth* (vitium est hic Scriptoris, nam debuit dicere, cujus extrema pars est *Liber Ruth,*) *Sam. Reg. Isaias, Jerem. Ezech.* (*Dan.*) *& sub uno volumine XII Prophetæ minores. NOVEM, quæ deinceps sequuntur, reputantur Hagiographa, ita tamen ut sint Authentica, nimirum Psalm. Job, Tres Libri Solomonis, Paralip. Judith* (rursùs vitium Scriptoris) *& Ester. Quatuor tandem APOCRYPHA, Tob. Maccab. Philo, & Jesu Syrach, qui appellatur Ecclesiasticus. Verum hos quatuor quidem NON RECIPIT ECCLESIA, tamen eos approbat, quià argumentum ferè habeant Librorum Solomonis, etiamsi eorum Auctores pro certo ac verè nonsciat. Alios Duos credimus EZRAM composuisse, qui TOTAM BIBLIOTHECAM veteris Testamenti restituit, cum à Babyloniis esset combusta.* *c* Corn. Lauriman. in præf. ad pium Lectorem *Codex MS. ita arctis ac pressis characteribus fuit exaratus, ut legere admodum mihi fuerit difficile, usque adeo, ut sæpenumerò, siquam sententiam elicere voluisse, debuerim professò divinare.*

An. Dom. 1188.

CXXX. Among others, that were famous in this Age, we have JOHN *of* SALISBURY, born and brought up there in the *Church of England*, but afterwards made Bishop of *Chartres* in *France*; a man as (*d*) highly honour'd for his learning as any in his time who in one of his (*e*) *Epistles* handling this matter at large, professeth to follow "S. *Jerom* herein before

d Baron ad Ann 1181. Sect. 16.

e Joh. Sarisbur. Ep. 172. *Quià ergo de NUMERO Librorum Diversas & multiplices lego Patrum Sententias, Catholicæ Ecclesiæ Doctorem Hieronymum sequens, quem in constituendo literæ fundamento probatissimum habeo. sicut constat esse XXII literas Hebræorum, sic XXII Libros V. T. tribus distinctos ordinibus INDUBITANTER CREDO. Et sic colliguntur in summa XXII Libri V. T. licet nonnulli Librum Ruth & Lament. Jerem. in Hagiographorum numero recenseant, ut in XXIV Summa omnium dilatetur. Ibid. Liber verò Sapientiæ, & Ecclesiasticus, Judith, Tobias, & Pastor, ut idem asserit NON reputantur in CANONE. Sed neque Maccabæorum Liber, qui in Duo volumina scinditur, quorum primus Hebræorum redolet eloquentiam alter Græcam, quod stilus ipse convincit.*

" all others, and *undoubtedly* to *believe*, that there are " but *XXII Books* in the *Canon* of the *Old Testament*. " All which having named in order according to their " *Several Classes*, he concluded, that neither the *Book* " *of Wisdom*, nor *Ecclesiasticus*, nor *Judith*, nor *To-* " *bit*, nor the *Pastour*, nor either of the *Maccabees* are " to be reputed *Canonical*. Which is a clear *Testimony* for us, without any *Contradiction* to be made against it.

An. Dom. 1190.

CXXXI. In this Bishoprick at *Chartres*, PETER the Abbot of *La* CELLE at *Troyes*, was *John* of *Salisbury*'s Successor. And as he followed him in his *Office*, so did he in his *Doctrine*, concerning our present *Question*. For (a) in a *Treatise* that he wrote of the *XXIV Loaves* & the *Tabernacle*, making divers allusions to that *Number*, his last is, that *So many* are the *Books* of the *First Testament*.

a Petri Abbat. Celensis lib. de Panibus, cap. 2. *Hic enim numerus* (XXIIII) *tàm filiorum Jacob, quàm Apostolorum Christi duodenarium numerum duplicatum significat. Sub hoc etiam numero Libri continentur V. T. plenaris igitur instructio animarum prælibatur ex hoc numero Librorum.*

An. Dom. 1192.

CXXXII THEODORE BALSAMON, the *Patriarch* of *Antioch*, in his (b) *Commentaries* upon the *Council of Carthage*, referreth for the *Number* of *Canonical Books*, (as *Zonaras* did before) to the *Apostolical Canons*, the *Council of Laodicea*, and the Epistles of S. *Athanasius*, *Nazianzen*, and *Amphilochius*, who reckon no more than we do. And here is an End of *this Century*.

b Theod. Balf. in Conc. Carthag. Can. 27. *Quosnam Libros legi in Ecclesia oporteat, quære S. Apost. Can. LX. & LXXXV. Laodicen. Synod. S. Can. LX. S. Greg. Theologi ea quæ Metro scripsit & S. Athanasii Canonica, & S. Amphilochii.*

CHAP.

CHAP. XIV.

The Testimonies of the Ecclesiastical Writers in the Thirteenth Century.

CXXXIII. WE are now come to the *Age* where in the *Mendicant Friers*, and the *Doctours*, that we usually term the *Schoolmen*, began first to set up in the World. Whose chief work was to study, and to write Commentaries upon the *Master of the Sentences*. But because *He*, in all his *Four Books*, doth not any where propose a *Catalogue* of the *Scriptures*, nor give his *Interpreters* any occasion to treat of that *particular Question*, for the most part they all pass it over in silence, and take no notice of it. Yet nevertheless *divers* there be among them, that have *Glossed* and *Commented* upon the *Scriptures* themselves, some upon the *whole Bible* together, and some upon *several parts* of it. *An. Dom.* 1200.

CXXXIV. The *First Authours* of the ORDINARY GLOSSE upon the BIBLE, although it be not so well and certainly known, what *particular persons* they were; for (a) *Antoninus* the Archbishop of *Florence*, and (b) *Gaguinus* the General of his Order in *France*, make *Alcuin*, our own Countryman, to be the first beginner of it; but (c) *Trithemius* and (d) *Sixtus of Sienna* give that honour to *Strabus*, (both whom we produced as *our Witnesses* before;) yet this is certain, that whoever began it, *others* had by (e) *this time* much augmented it, and that it was *now* with a *general Consent* and Applause of all the *Pastours* & *Doctours* in the *Western Churches*, received, as a *Work* of special use

a Part. 2. Tit. 4. c. 15.
b Hist. de Orig. & Reg. Franc. lib. 4. cap. 1.
c De Script. Eccl.
d Bibl. lib. 4.
e *An. Dom.* 1200.

use and benefit, for the better knowledgeand understanding of the *Holy Scriptures*, and for the clearer setting forth of the *common Doctrine*, and *Religion* then professed among them; for the *Abuses in Religion* (whereof the new *Canonizing* of *Apocryphal Scriptures* is one) were not *yet* become the *Doctrines of the Church*, as the New Council at *Trent* hath *since* ordered them to be.

CXXXV. In this GLOSSE upon the BIBLE we have a *Preface*, wherein (*a*) First, the *Composers*, and *Defenders* of the *Trent-Canon*, are branded (beforehand) with *Ignorance*, and a worse matter, for holding *all* "*the Books*, that are contained and put into one "*Volume* of *Scriptures*, together, to be of a like and "*equal Veneration*, or that they ought so to be received in the *Church*. Secondly, "The *Canonical Books* are "there distinguished from those which be not *Canoni*-"*nical* and as (*b*) great a difference made between "these *Two*, as between that which is *Certain*, and "that which is *Doubtful*; For the *Canonical* were "written by the *Inspiration* of the *Holy Ghost*, but who "were the *Authours* of the *other*, or at *what time* they "were written no man can tell. Thirdly, we are there "inform'd, (*c*) "That the *Church permitteth the reading* "of the *Apocryphal Books*, only for *devotion* and *instru*-"*ction of manners*, but not for any *Authority* that they "have to *conclude Controversies* in *matters of Faith*. Fourthly, That (*d*) there be "but *XXII Canonical* "*Books* of the *Old Testament*; and what *Books* soever "there be *besides*, that they ought to be put among "the *Apocrypha*. This was the judgement of all *lear*-

a Gloss. Ord. Præf. de Libris Bibl. Canonicis & Non-Canonicis. *Quià sunt multi, qui, ex eo quòd non multam operam dant Sacræ Scripturæ, existimant, OMNES LIBROS, QUI IN BIBL. CONTINENTUR, PARI VENERATIONE* (quæ sunt verba Conc. Trid. Sect. 4.) *esse Reverendos atque adorandos, NESCIENTES distinguere inter LIBROS CANONICOS, & NON-CANONICOS, quos Hebræi inter APOCRYPHA computant, unde sæpè coram doctis RIDICULI videntur, &c.*

b Ibid. *Inter quos tantum distat quantum inter CERTUM, & DUBIUM Nam CANONICI sunt confecti SPIRITU SANCTO DICTANTE; NON-CANONICI autem; sive APOCRYPHI, nescitur quo tempore, quibusve Auctoribus sint editi.* *c* Ibid. *Ecclesia eos legit, & permittit, ut ad devotionem, & ad morum informationem à fidelibus legantur; Eorum tamen auctoritas ad probandum ea, quæ veniunt in dubium aut in contentionem, & ad confirmandum Ecclesiasticorum Dogmatum auctoritatem, non reputatur idonea.* *d* Ibid. *Sunt* [illegible] *Libri Canonici V. T. XXII. Quicquid autem extrà hoc est, (de V. T. loquor) ut dicit Hieronymus* [illegible] *APOCRYPHA est ponendum, &c.*

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ned Men, and the *Common Belief* of the *Church*, in those dayes; wherein if any *particular* or *private persons* were of another mind, they are here condemn'd of ignorance, and want of knowledge in the *Scriptures*.

CXXXVI. Which judgment is not only here declar'd and propos'd by the *Authours* of this *ordinary Gloss* themselves; but confirm'd likewise by the *Testimonies* of the *Ancient Fathers*; among whom, tho the chiefest attestations which they bring, are out of *Origen*, S. *Jerom* and *Ruffin*, yet they take notice of S. *Augustine* also, and of his distinction between those *Apocryphal* or *Ecclesiastical Books*, that are of *greater Authority*, (which therefore he putteth into his *larger Catalogue*) and those that are of a * *lesser accompt*, (which therefore he leaveth out;) But whatsoever S. *Augustine* had said, the *common consent* of *the Church* now was, to acknowledge no more *Books* for *Canonical Scripture*, then those that *Ruffin*, and S. *Jerom*, had received from their *Ancestors*, and recorded to *Posterity* In which regard, when they come to the several Books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, they prefix this *Title* to them all, (*a*) *Here beginneth the Book of* Tobit *which is not in the Canon.* "*Here beginneth the Book of* Judith, *which is not in the* "*Canon. Here beginneth the Book of Wisdom, which* "*is not in the Canon. The Book of* Ecclesiasticus; *The* "*First, and the second Book of the* Maccabees; *which* "*are not of the Canon.* Which is to *write* this *distinction*, that we now maintain, with a *Pen of Iron*, that it might *never* be forgotten.

* *Baruch*, and the 3 and 4 of *Esdras*.

a Glossa ordinar. *Incipit Liber Tobiæ, qui non est in Canone.*
Incipit Liber Judith, qui non est in Canone.
Incipit Liber Sapientiæ, qui non est in Canone.
Incipit Liber Ecclesiastici, qui non est de Canone.
Incipit primus Liber Maccabæorum, qui non est de Canone.
Incipit secundus, Liber Maccabæorum, qui non est de Canone.

CXXXVII. And to this purpose, before *all their Bibles*, and all their *Glosses*, or *Commentaries* upon the *Bible*, they were wont *then*, (as most an end the custom is to do still,) to set S. *Jerom's* (*b*) *Epistle* to *Paulinus* concerning *all the Books* of *Scripture*; which is

b Hoc Titulo *Epistola Hieronymi ad Paulinum Presbyterum de OMNIBUS S. HISTORIÆ LIBRIS.*

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a manifest argument, that they intended to give *every Reader* warning, and direction, at the beginning, not to confound the *Apocryphal* and the *Canonical Scriptures* together, or to *receive* and *Read* them *all* with *one* and *the same veneration*, as the *Pope* and his *Council* hath lately commanded the World to do. And therefore (a) *Becanus* the *Jesuite* leap'd over these Mens heads clean, when he stretch'd so far at once, with his *Trent Tradition* in his hands, from Pope *Eugenius* to *Gelasius*; for in *this Age* the *Church* knew no such *Tradition* nor in any *Age* between, which was not much less than a *Thousand years* together. Of (b) *Gelasius* we have said enough already, and of Pope (c) *Innocents* pretended *Decree* before him. If there had been any such *Authority* in those *Papal Constitutions*, as is *now* given to them, why were not the *Rescripts* of *Innocent* and *Gelasius* set before all the *Bibles* ever since, rather then the *Epistle* of S. *Jerom* to *Paulinus*? but since *their* times, it hath been the *constant Practice* of the *Latin Church*, to prefer S. *Jerom* not only before them, but before S. *Austin*, and the *Council of Carthage* and all: for (d) herein he excelled *all the Doctours* of the *Church* besides. *F. Leander* of S. *Martins* in *Doway* (who was Mr. *Jones* sometimes a Student of S. *Johns Colledge* in *Oxford*, in his *Preface* before the * last Edition of the *Ordinary Gloss*, and *Lyra*'s *Commentaries* upon the *Bible*, at *Antwerp*, confesseth, "That by the *Consent of Times*, and the *common judgment of the Church*, S. *Jerom*'s *Prologue* hath "been usually affix'd to the *Scriptures*, and that upon "most *weighty* or *important Reasons*. What those *Reasons* were *he* explaineth not; but a (e) *better Man* then *he* hath done it before him, who avoweth S. Je"*rom*'s distinction between the *Canonical* and *Apocry*"*phal Books* of the *Old Testament*, to have been made "and *continued* by the *Universal Church*, both before *Christ*'s

a Vide num. 87.

b Num. 86.
c Num. 83.

d Tostat. in 1. cap. Matth ad ver. 12. & seq. *Magis credendum est Hieronymo, quàm Augustino, maxime ubi agitur de V. T. & de Historiis; Nam in hoc ipse excessit Omnes Doctores Ecclesiæ.*

* *Anno* 1634.

e Idem, defensorii parte 2. cap. 23. *Tres Gradus Librorum V. T. distinguuntur à* B. *Hieronymo in Prologo Galeato.--- Ita distinctio facta est ab ECCLESIA UNIVERSALI, quæ CONCORDITER tenet illam distinctionem factam à B. Hieronymo. Nam, ista tenebatur à Judeis fidelibus ante Christum, & fuit POSTEA CONTINUATA in ECCLESIA.*

"*Christ*'s coming, and ever *after*. What the same *F. Leander* therefore addeth in his *Commentary* upon S. *Jerom*'s *Prologue*, (a) "That *at the time* when he wrote "it, (*that*, and his *other Prologues*) he had not *yet* been "acquainted with the *judgment* and *Decree* of the "*Church*, which *Pope Innocent* not long after set forth "in his *Epistle* to *Exuperius*, as he was thereunto mov"ed both by the *Synodical Epistle* of the *African Coun*"*cil*, and by *Letters* from *Exuperius* himself; In which "Decree the *Books* of *Tobit*, *Judith*, *Wisdom*, *Eccles*i"*asticus*, and the *Maccabees*, are *Canoniz'd*; And, that "there is *no doubt*, but S. *Jerom* would have *admitted* "*the Authority* of *this Decree* if he had *known it*: All "this is nothing else, but so much said to *little purpose* "or rather to *none* at all.

a F. Leand. in Commentar. suo ad Prol. Galeat. *Sanctus Doctor quum Prologos istos in Sacras Scripturas à se conversas scriberet, Nondum judicium & decretum Ecclesiæ legerat, quod aliquanto post ab Innocentio Papa primo in Epistola ad Exuperium prodierat; quem Pontificem ad Canonem consignandum movit tum Africanæ Ecclesiæ Synodalis Epistola,* (But if the *African Synod* wrote any *Epistle*, it was to *Boniface* (vid. nu.) divers years after *Innocent* was dead, and not to *Innocent* himself,) *tum etiam ipsius Exuperii ad eum missæ Literæ. In eo autem decreto Pontifex Sapient. Ecclesiasticum, Tob. Jud. & Mac. Libros Sacro Canoni annumerandos esse docuit. Nec dubium est, quin D. Hieronymus Decreti hujus auctoritatem admisisset, si ipsum ei videre contigisset.*

CXXXVIII. HUGO CARDINALIS was a *Dominican*, or one of the *Friers Preachers*, and the (b) First of that *Order*, that ascended the *Chaire* and became a *Doctour of Divinity*; the first *Frier* (c) that was made a *Cardinal*; and the first Man, (d) that (with the help of *five hundred Friers* more) gathered together the *Concordances of the Bible*, which have been since his time, by the industry of *divers men*, very much augmented. In the *Commentaries* that he wrote upon *all the Scriptures*, (which were then universally received, and applauded,) we find him still preserving and keeping up the *Common distinction* between the *Canonical* and *Ecclesiastical Books*; for otherwhiles he says, "(e) That *Ecclesiasticus*, *Wisdom*, *Judith*, *Tobit*, "and the *Maccabees*, are *Apocryphal*; sometimes, that "they are *dubious*; sometimes, (f) that they are *Not*

Anno. Dom. 1244.

b Hen. Gandav. de Scriptor. c. 40.
c Platina, & Onufr. in Innocent. 4.
d Antonin. Sum. hist. tit. 19. cap. 5. Mariana de Reb. Hisp. lib. 13. cap. 2. *Bibliorum Concordantias, infinitum pene opus, primus excogitavit & 500. Monachorum ope adjutus perfecit.*

e Hugo Card. Prol. in Josuam. *Restant Apocrypha, Jesus, Sapientia, Pastor; Et Maccabæorum Libri, Judit, atque Tobias. Hi quia sunt dubii, sub CANONE non NUMERANTUR. Sed quia vera canunt, ECCLESIA suscipit illos.* f Idem, in Prol. Tobiæ.

"*Canonical*; and otherwhiles, (*a*) that they are *not re-*
"*ceived by the Church* for *proving any matters of Faith*,
"but for *information of Manners*. And for the *Canonical Books* themselves, he altogether followeth S. *Ferom*, *Comestor*, & the *Gloss*, accompting them in the *same Order*, that they did, and making (*b*) the *Old Testament perfect* by them.

a Idem, in Prol. Galeat. *Non ad probationem Fidei, sed ad morum instructionem. Defendit enim S. Scripturam contra illos qui inducunt* APOCRYPHA *pro* VERIS.

b Idem. Prol. in Jos. *Lex Vetus, his Libris* PERFECTE TOTA *tenetur.*

Anno. Dom. 1270.

CXXXIX. THOMAS AQUINAS, who is reckoned to be the *chiefest Doctour* among all the *Schoolmen*, was likewise one of the *Preaching Friers*, that made a difference between these *Two sorts* of *Books*, and kept up S. *Ferom*'s Doctrine, which was then generally received in the *Church*. For (*c*) in his Commentaries upon *Dionysius*, reckoning *Philo* to be the Authour of the *Book of Wisdom* (whether truly or no, it skills not,) he putteth *that Book* into the same rank and order with the writings of *Ignatius* and other *Ecclesiastical Persons*, "that have left *Sacred Tractates*, though *no Canonical Scriptures*, behind them; and thereupon concluded, *that the Book* of *Wisdom* was not *yet held* to be "a *part* of the *Canon*. Again, (*d*) he termeth the story of *Bel and the Dragon* a *Fable*; and of *Ecclesiasticus*, (when (*e*) he cometh to answer those words, "where *Samuel* "is said to *appear*, and *to prophecy after his death*,) he speaks so *faintly*, that no man can judge by his *Exception*, he held and believed it to be of any *Divine* or *Canonical Authority*. All which, though *Canus* will "by (*f*) *no means endure* to be said of *Aquinas*: yet he

c Thom. Aquin. in Dionys. de div. Nom. cap. 4. lect. 9. *Dicit ergò primò, quod quibusdam Doctorum, qui Sanctos Sermones tractaverunt, licet* CANONICAS SCRIPTURAS *non conderent, visum est, quòd nomen Amoris convenientius esset rebus divinis, quàm nomen dilectionis. unde Ignatius Martyr dicit, Meus Amor, id est Christus in quo totus meus Amor est, crucifixus est. Et Philo dicit in Libro quem fecit de Sapientia, Amator factus sum pulchritudinis ejus. Sap.* 8. 2. *Ex quo patet, quod Liber Sapientiæ nondum habeatur inter Canonicas Scripturas.* *d* Thom. in Dan. c. 13. *Tertia pars est incidentalis, continens duo ultima Capita, in qua ponitur Susan. Hist. & Belis ac Draconis Fabula.* *e* Idem. Sum. Par. 1. q. 89. art. 8. ad 2. *Vel illa apparatio fuit procurata per Dæmones,* SI TAMEN ECCLESIASTICI AUTHORITAS NON RECIPIATUR *propter hoc, quòd inter* CANONICAS SCRIPTURAS *apud Hebræos non habetur.* *f* Canus in locis, lib. 2. cap. 11. Sect. Quid Ecclesiasticum? *Nam quòd D. Thomas in eam Sententiam advocatur, id* FERENDUM NULLO MODO *est. ut ex* 1. *Parte, q.* 1. *art.* 3. *colligere licet, & ex Commentariis in* 4. *cap. de divinis Nominibus. Sed in illa quæst.* 89 *nihil de suo dixit, quin ad verbum retulit Augustinum.* Objecerat sibi *Canus* (cap. 10.) *quod nec. D. Thomas de Ecclesiastico certus est.*

knows

knows not how to help it, nor to bring any good argument against it. For that which he brings first out of the *first part* of *Aquinas*'s *Sum.* ("where the *Book* "of *Wisdom* hath the honourable Title of a *Holy Scripture*, or *Sacred Writing* given to it, which is no more then many times hath been given to other *Ecclesiastical* writings) we have answered (*a*) before. Then that which he brings out of the *Commentaries* upon *Dionysius*, is altogether (*b*) against him. And that which he pretends to be brought out of S. *Austin*,) (though *Aquinas* maketh no mention of S. *Austin*) will be no less against him, then if *Aquinas* had said it himself, as it is most manifest he did. But there is a (*c*) *greater Man* then *Melchior Canus*, that hath long since given us *Thomas* of *Aquin*'s Testimony, out of his 2*a* 2*æ*, (where peradventure this passage is not *now* to be seen --- for clipping of such coyn hath been concluded to be lawful, --- but *Antoninus* in *his time* saw it, and read it there,) that "*these debated Books* had "*no such authority* as the *other Sacred Scriptures* had, whereby any man might *effectually argue*, or *firmly prove* any *matter of Faith* from them. Besides, there was a great *Thomist* (*d*) who maintained it against *Catharin*, that there was *nothing more clear*, then that *Thomas Aquinas* was of this mind, and for proof thereof he sends him to the *place* before cited. However therefore *Canus*, and *Catharin* were pleased to take it, it was the judgment of *other* Learned and unbiass'd Men, that this great *Schoolman* herein differ'd not from the *Doctours* of his own *Age*.

a Num. 36.

b Suprà. hoc ipso Num.

c Sanctus *Antoninus* (for he was also *Canoniz'd a Saint*, as well as *Aquinas*) Part. 3. Tit. 18. cap. 6. Sect. Secundo & Tertio. & 19. c. 5 in Summa majori. *Idem etiam dicit Thomas* 2*a* 2*æ*. & *Nicol. de Lyra super Tobiam, scilicet, quòd isti Libri non sunt tantæ Authoritatis, ut ex dictis eorum posset efficaciter argumentari in his quæ sunt* FIDEI, *sicut ex* ALIIS LIBRIS SCRIPTURÆ SACRÆ. *unde fortè habent authoritatem talem qualem habent* DICTA SANCTORUM *approbatorum in Ecclesia.* *d* Catharin. Annot. in Cajet. p. 54. impres. Paris 1535. *Scribis enim. Vis idem quoque tibi ostendam ex S. Thoma, Aliquot scilicet Libros Sacros recipi quidem ab Ecclesia, qui tamen non sunt* CANONICI, *neque idonei ad probandam* FIDEM, *quibus frequenter utitur in divino cultu? sed ut magis tibi erubescendum sit, hoc ostendam ex Libro Ecclesiastici, quam tu manifesto mendacio dixisti esse Canonicum Secundùm Sententiam Thomæ. Vide S. Thomam,* 1. *parte, q.* 89, *art. ult. ad* 2. *ubi dicit, &c. Quid* CLARIUS DICERE POTUIT.

An. Dom. 1275.

CXL. At this time, after *Gratian* had set forth his *Decree*, the *Canonists* that made their GLOSSES upon it, were in great accompt; and next the *Ordinary Gloss* upon the *Bible*, no Books were more esteemed than theirs. The *First* (or the * *Second* at least,) that *Gloss'd* the *Canon Law*, was JOHN SEMECA, commonly called TEUTONICUS, being a *German* and the *Provost* of *Halberstade* there, in the *Duke* of *Brunswicks* Country. But *Alb. Krantzius* (*a*) gives him the honour, of writing his *Gloss* upon the *Decree*, before all *others*; and says, that *None* did it better after him. Howsoever this Testimony he hath both from (*b*) the *Pope*, and from his (*c*) *Cardinals*, that he was a *Pious* and a *Catholick Writer*. In this *Writer* then upon the *Canon Law*, (*d*) "the Books of *Wisdom*, "*Ecclesiasticus*, *Judith*, *Tobit*, and the *Maccabees* are "said plainly to be *Apocryphal*, though they be permitted to be *Read*, adding, that the very *Reading* of "them, was, peradventure, not so *generally* neither "received, and used in all Churches. Whereupon they were wont before *Luther*'s time, and the time of the *Trent-Council* to print it in the (*e*) *Margin* of this *Canon Gloss*, "that the *Bible* had some *Apocryphal* "*Books* in it. Neither will the *Exceptions* of (*f*) *Driedo* and (*g*) *Andradius* serve their turn, when they say, "that the *Gloss*, by the reason which it here gives for "excluding *these Books* from the *Canon* of *Scripture*, "may as well exclude the Books of *Job* and the "*Judges*, because it is not *certainly known* who was the "*Authour* of them. For the *Gloss* intended not only

* Auton. Sum. Hist. Tit. 18. cap. 6. initio. *Primus Glossator Decerti fuit Hugo seu Huguitio; Secundus qui glossavit fuit Johannes Teutonicus & ista est Glossa Communis cum Textu.*

a Krantz. Saxon. lib. 8. cap. 27. *Johannes Semeca Teutonicus insignis Juris Doctor, qui Primus ausus est glossare decretum, quod ante Eum Nemo, & post Eum Nullus excellentiùs fecit.*

b Greg. XIII. Præfat. in Decret. Gr. *Veteres Glossarum Authores, viri Pii & Catholici fuerunt.*

c Censor es Cardinal. præmonit. ad Lector. *Quod ad Glossas pertinet, illæ Pios & Catholicos Auctores habuerunt.*

d Glossa in C. Canones dist. 16. *Sapientia Liber Ecclesiastici, Judith, Tobiæ, & Maccab. dicuntur APOCRYPHI, & tamen leguntur, sed fortè non GENERALITER.* *e* Ibid. ad Marg. edit. Paris. 1510. *Biblia habet aliquos Libros APOCRYPHOS.* *f* Driedo de dogm. Eccl. l. 1. c. 4. ad 9. difficult. *Nec admittenda est Glossa Juris Canonici, quandò dicit, Hos Libros esse Apocryphos, quia scripti sunt per incertum Authorem. Nam hoc modo alii quoque Libri Apocryphi dicerentur, qui Sacri sunt & Canonici. Non est enim certum de Libro Job, à quo Scriptus fuerit. Nec Author Judicum cognoscitur, quem alii Samuelem, alii Esram esse volunt.* *g* Andrad. Defens. Fid. Trid. lib. 3. Similia habet cum *Driedone.*

to apply that * *uncertainty* to the simple & bare *Names* of the *Authours*, but to their *condition* and *quality*; because the *Church was not certain*, whether they that wrote these *later* and *controverted Books*, had the *inspiration* of *Gods Spirit* to guide them, as we are sure the *Writers* of the *Canonical Books* of *Scripture* had, whoever they were that penn'd them. For thus are we taught to understand them, both by (*a*) the *Ordinary Gloss* before, and by (*b*) *other Doctours* of the Church hereafter.

* Glossa, ubi suprà *Inter Apocrypha, id est, sine CERTO Authore.*

a Glossa ordin. suprà.
b Tostatus & alii infrà.

CXLI. Little reason is there in this *Exception*, that *Driedo* and *Andradius* took against *Semeca*; but the reason that the *Gregorian* and *Cardinal Censurers* of his *Gloss*, have given against him, is much worse. For they have nothing else to say, (*c*) but that the *Council* of *Trent* hath *decreed* to make *these Books*, *Canonical*, which *he* & the *Consent of the Church* in his time accompted to be *Apocryphal*. Of the *Council* at *Trent* we shall say enough when we come in order to it hereafter. In the mean while there was no such *Decree*, or *Council* in *Semeca*'s Age who propos'd the *Common* and *Receiv'd Doctrine* of his *own time*.

c Censores Gregoriani in illa verba Glossatores. Dist. 16. *Quinimo illi Libri non sunt Apocryphi, sed Canonici, utcunque Catholici de iis dubitabant. Sic enim Concil. Trident. Sess. 4. definivit.*

An. Dom. 1290.

CXLII. There was yet another *Doctour* in this Age, among the *Schoolmen*, that wrote a *Book*, which he intitled *The Catholicon*. A *Book* which is not now extant, but mentioned by (*d*) *Antonius*; and (*e*) *Sixtus Senensis* telleth us, that his Name was JOHN BALBUS an Italian, and one of the *Preaching Friers*. In this *Book*, though he distinguished well between (*f*) *Two* Sorts of *Apocryphal Writings*, among which, he holdeth those that be in the *Bible* to be the best; yet he lets them stand there with that

d Antonin. Part. 3. Tit. 19. c. 5.
e Sixt. Senens. Biblioth. lib. 4.

f Antonin. Sum. suprà citata; *Et dicitur Dupliciter Liber Apocryphus; vel quia Author ignoratur, & veritas latet, & talem recipit Ecclesia NON AD FIDEI PROBATIONEM, sed AD MORUM INSTRUCTIONEM; quales sunt QUOS PONIT HIERONYMUS IN PROLOGO super Lib. Regum: vel dicitur Apocryphus, quia de ejus veritate dubitatur, & tales non recipit Ecclesia. Hæc in Catholicon.*

Name, and this *Mark*, upon them, "*That the Church* "receives them not for any *proof* of our *Faith*, but for "the *instruction* of our *Life*. To which purpose he produceth S. *Hierom*'s *Prologue* upon the *Kings*; which was then the general known *Rule* for the True *Canon* of *Scripture*, and approved by all Men, in their *publick Lectures*, both *Schoolmen* and *Canonists*.

CHAP. XV.

The Testimonies of the Ecclesiastical Writers in the Fourteenth Century.

Anno Dom. 1300.

CXLIII. WEwill begin this *Age* with one of the *Greek Writers*, the better to shew the *Agreement*, which in this particular was *Still continued* between the *Oriental* and the *Occidental Churches*. *Andronicus* the *Elder* was now Emperour of the *East*; and under him lived NICEPHORUS CALLISTUS, a known *Writer*, though not greatly commended for his *History*; but the Testimony that we now produce from him, is attested *(a)* by a *Doctour* of *Salamanca* in *Spain*; wherein he numbreth the *Books* of *Scripture* that the *(b) Church* acknowledged in his time; and those of the *Old Testament* he *(c)* reckoneth to be XXII; taking notice of *them*, (but not approving them) that receive * *Esther*, *Tobit* and *Judith* into the *Bible*, over

a Martinez in Hypotyp. lib. 1. c. 7. *Afferam tamen duo Epigrammata Nicephori Callisti, in quibus utriusque Instrumenti Libros breviter colligit, ex Nazianzeno desumpta.*

b Idem, Ibid. *Intelliges Libros quibus Nicephori ætate Ecclesia auctoritatem tribuebat.*

c Niceph. Callist. Θείας γραφῆς μάθετε νῦν τὰ βιβλία τῶν μὲν Παλαιᾶς εἰσὶν εἰκοσιδύο. *Nunc disce Scripturæ Libri qui sint Sacræ, Antiqua Viginti & duos sibi vindicat* Πρώτην, Γένεσις &c. *Et quum enumeraſſet.* Ἐκτὸς δὲ τούτων τῶν γραφῶν ἅπαν νόθον. *Quicquid extra hos est Scripturæ, est spurium.* * Vide supra N. 56.

and

and besides the legitimate Number of *Historical Books* there, whereof he * accompteth but XII, together with V *Poetical*, and V *Prophetical*, concluding, that *all the rest* are no *genuine Scriptures*. And there was never yet any of the *Greek Church* that said otherwise.

* Ἱστορικὰ τὰ γνήσια τῶν γραφῶν τάδε. *Hæc sunt genuina Scripturæ Historica.*

An. Dom. 1310.

CXLIV. In *Sicily* at *(a)* this time JOHANNES *de* COLUMNA was Archbishop of *Messina*, the Authour of the *Book*, that is called, *(b) The Sea of Histories*. Where all the Six *Apocryphal Books* are named, & said *(c)* "*not* "*to be numbred* within the *Canon* of *Divine Scriptures* though otherwise *allowed* by the *Church*. And this *Allowance* of them he maketh to be, *(d)* for *Edification* in good *Life* and *Manners*, being in the mean while "*insufficient* for the *Resolution* of any *doubts in matters* "*of Faith*.

a Genebrard. Chron. lib. 4.

b *La mer des Histoires*, according to the *French* Version.

c Ib. 2. Vol. 6. Page, Chap. 12.

d Ibid Vol. 1. Page 4. Chap. 1.

An. Dom. 1312.

CXLV. BRITO (so called either by his *Name*, or by his *Nation*,) a *Frior Minorite* of those days, is mentioned with some honour by *(e) Lira*, to have written before him an *Exposition* of S. *Jerom*'s *Prologues* upon the *Bible*; which was heretofore wont to be printed, and joyn'd to the *Ordinary Gloss*, though the *latter Editions* have now left it out,) wherein he followed the same Doctrine that S. *Jerom* did, *(f)* defending the *Scriptures* against those Men "*that* "*brought in any Apocryphal Book*, and made it *Hagiographal*. Again in his *Prologue* upon *Tobit*, he correcteth the *(g) word* that was miswritten there, "because that *(h) This Book* was *not Canonical*, nor any "else besides, which was not in Saint *Jerom*'s Number. In his *Prologue* upon *Judith* he produceth, and commendeth the *(i) words* of *P. Comestor*, before

e Lira 2 in Postil. Prol. *Omissis Prologis, à Principio Geneseos incipiam —— quia nunc alius frater Brito, de ordine nostro, Prologos Bibl. valdè sufficienter exposuit, quod opus habetur communiter.*

f Brito. Prol. in Jos. & ad Prol. Gal. *Hic defendit S. Scripturam contra illos, qui inducunt APOCRIPHA pro HAGIOGRAPHIS.*

g Idem Præf. in Tob. verb. Hagiographa. *Sed alia litera habet Apocrypha quod melius est.* h Ibid. *Quia Hieronymus, numeratis Libris CANONICIS inter quos ISTE NON EST, infert, Quicquid extrà hos est, inter APOCRYPHA computatur.* i Vide Num. 73. sup. *de vitio Scriptoris.*

cited

cited And in his *Prologue* upon the *Maccabees*, he requireth it to be(*a*)*especially noted*, "That *these Books* are "*not in the Canon of Scripture*, though they be *publickly read* by the *Constitution* of the *Roman Church*.

An. Dom. 1330.

CXLVI. But the Commentaries of NICHOLAS LIRA upon the *whole Bible* were at this time in the greatest vogue and credit of all other. (*b*) *Trithemius* thought him to be an *Englishman*, but he was (*c*) born at *Lira* in *Brabant*, from whence he had his *Name*, and where he was converted from *Judaisme* to *Christianity*, and became a *Frier Minor*. Of him, we have not only the Confession of (*d*) *Canus*, (*e*) *Pererius*, and (*f*) *Serarius*, "that *his Testimony* maketh clearly for us but the acknowledgment of(*g*) *F. Leander*, (who lately set him forth,) "that *herein he was plainly averse* from "the judgment, and the *Sense of the present* (Tridentine) *Roman Church*. For in his *Preface* upon the *Book* of *Tobit*, having said, (*h*) "That by the favour of God "assisting him, he had already written upon *all the* "*Canonical Books of Scripture* from the beginning of "*Genesis* to the end of the *Revelation*; he declareth "his further intention now to write upon *those Books* "also that were *not Canonical*, naming them every "one, *Wisdom*, *Ecclesiasticus*, *Judith Tobit*, and the "*Maccabees*; and distinguishing them from the *other* by these *Two Notes*, (*i*) "That the *Canonical Books* are "not only before them in *Time*, but in *Dignity* and "*Authority*; these, (*k*) that are *not in the Canon*, being *receiv'd into the Church*, to be there *read* for

a Id. ad Prol. in Lib. Mac. *Notandum, quòd Libri Maccab. NON SUNT DE CANONE; leguntur tamen in Ecclesiis per Constitutionem Romanæ Ecclesiæ.*

b Trithem. de Scriptor.

c Epitaphium Lirani. *Cui veteris perhumana dabat Brabantia Liræ cognomen: Lira nam fuit urbe satus.*

d Canus Loc. l. 2. c. 10. & 11. Arg. 3.

e Perer. in Dan. l. 16.

f Serar. Prolog. in Tob. & Judith.

g Leand. de S. Martino præfat. citat. *Liranus à communi Ecclesiæ nostræ* (hodiernæ scilicet Pontificiæ, Tridentino Concilio recentioris) *Sensu discedit in Libris Canonicis recensendis.*

h Liran præfat. in Libr. Tobiæ. *postquàm auxiliante Deo scripsi super Libros S. Scripturæ CANONICOS, incipiendo à principio Geneseos, & procedendo usque ad finem Apocalypseos; de ejusdem confisus auxilio super ALIOS intendo scribere QUI NON SUNT DE CANONE, scilicet, Sap. Ecclesiasticus, Judith, Tobit, & Maccabæorum.* i Ibid. *Veritas Scripta in Libris Canonicis prior est tempore, & dignitate, quantùm ad omnia, quàm sit illa quæ scribitur in Non Canonicis.* k Ibid. *Libri, qui non sunt de Canone, recepti sunt ab Ecclesia, ut ad Morum informationem in Eâ legantur, tamen Eorum auctoritas ad probandum ea, quæ in Controversiam veniunt, minus idonea reputatur, ut dicit Hieronymus; propter quod sunt minoris efficaciæ, quàm Libri Canonici.*

Mens

"Mens *Instruction in manners*, not for any *establish*"*ment of their Faith*; whereas[a] the *other* be the *prime* "*Principles of our Religion*, and contain nothing in "them, but what is *firmly* and *indiscussively True*. To this discourse he referreth again in his *Preface* before the Book of *Wisdom*. And beginning to write upon *Ezra*, he[b] expresseth himself yet more clearly, "and passeth by the Histories of *Tobit*, *Judith*, and "the *Maccabees*, because they be *not* in the *Canon* of "*Scripture* either with the *Jews*, or with the CHRISTIANS; then which nothing can be said more fully against the *Common evasion* of our *Trent-Canonists*.

a Ibid. *Libri S. Scripturæ, qui CANONICI nuncupantur, tantæ sunt auctoritatis, quòd quicquid ibi continetur, VERUM tenetur FIRMITER, & INDISCUSSE. Nam sicut in Scripturis Philosophicis veritas cognoscitur per reductionem ad PRIMA PRINCIPIA PER SE NOTA, sic in Scripturis à Catholicis Doctoribus traditis veritas cognoscitur quantùm ad ea quæ sunt FIDE tenenda per reductionem ad Scripturas S. Scripturæ CANONICAS, quæ sunt habitæ à REVELATIONE DIVINA, cui nullo modo falsum potest subesse.* b in 1. Ezra cap. 1. *Libros autem Tobiæ, Judith, & Maccab. licet sint historiales, tamen intendo eas ad præsens pertransire, quia non sunt de CANONE apud Judæos, nec apud CHRISTIANOS. Imò de ipsis dicit Hieronymus, quod inter APOCRYPHA computantur.*

Anno Dom. 1330.

CXLVII. In *England* at this time lived WILLIAM OCCHAM, the Disciple of SCOTUS, and a Student of *Merton Colledge* in *Oxford*, much magnified by all Men, and accompted the most[c] *Profound* and *Learned Doctour* of his Age. Who in his *Dialogues*, [d] "acknowledging that *Reverence* and *Honour* to be *due* "*only* to the *Divine Writers* of *Scripture*, whereby "we believe them to have been *free from all errour*, subscribeth to the Doctrine of St. *Jerom* in his *Prologues*, and of St. *Gregory* in his *Morals*, "that neither "*Judith*, nor *Tobit*, nor the *Maccabees*, nor *Wisdom*, nor "*Ecclesiasticus* are to be *received* into any such *height* "*of honour*; for that *the Church doth not number them* "among the *Canonical Scriptures*. And afterwards he[e] leaveth them (as *Hugo* and *Ricardus* of S. *Victor's* did) "to be ranged among the *Expositions* of *Bishops* "and *other Doctors* of the *Church*.

c Biel. in 4. dist. 14. q. 2. art. 3. *Gul. Occhamus profundissimus veritatis indagator; cujus Doctrinam tanquam clariorem frequentiùs imitor.*

d Gul. Occham. Dialog. part. 3 Tract. 1. l. 3. c. 16. *Secundùm Augustinum SOLIS Scriptoribus Bibl. deferendus est hic timor & honor, Nulli deferendus est POST IPSOS. Secundùm Hieronymum etiam in Prolog. & Gregorium in Moralibus, Libri Judith Tobiæ & Maccab. Ecclesiasticus, & Sapientia, non sunt recipiendi ad confirmandum ALIQUID IN FIDE. Dicit enim Hieronymus, sicut & Gregorius; Jud. Tob. & Maccab. libros legit quidem Ecclesia sed inter Canonicas Scripturas non recipit.* e Ibid. *Sed & Expositiones Episcoporum, & Aliorum qui fuerunt post Scriptores Canonicarum Scripturarum non sunt majoris auctoritatis quam Libri prædicti.*

An. Dom. 1340. CXLVIII. HERVÆUS NATALIS BRITO, (of *Little Brittanie* in *France*) the *General* of the *Preaching Order* at that time, was another, "Who [b] believed *no Scriptures* to be *truly Canonical*, or of *Divine Authority*, as pertaining to the *first Testament*,) "but those which the *Hebrews*, (to whom the *Oracles of God were committed*) have delivered unto "us.

b Herv. Natal. Brito in Ep. S. Pauli, (Comment. Oper. Anselmi inserto.) ad Rom. 3. 1. *Nos credimus Veras esse* SCRIPTURAS, *quas* JUDÆI *tradiderunt nobis; & à nulla alia gente* Libros DIVINÆ AUCTORITATIS *recepimus.*

CXLIX. The rest of the *Schoolmen* who likewise wrote their *Commentaries* upon the *Scriptures*, make no professed, or particular discourse, concerning *this Matter*. But we have no reason, (and none can be brought,) to think, they were of any other judgment herein then *their fellows*.

Anno Dom. 1359.

CHAP. XVI.

The Testimonies of the Ecclesiasticall Writers in the Fifteenth Century.

Anno Dom. 1400. CL. IN the beginning of this *Century*, THOMAS Surnamed ANGLICUS, (being born and brought up in the *Church of England*,) was numbred among the *Divines* of his own time, for a man so grave and sound in his judgment, and of such an excellent spirit, that in *latter Ages* [a] he hath "been taken to be the *ANGELICAL Doctor*, that is, "*Thomas Aquinas* himself, upon whom his followers bestowed *that Title*. In his *Commentaries* upon the

a Sixt. Senens. Bibl. lib. 4. *Thomæ Angliti commentaria in Apoc. &c. ascripta fuere D. Thomæ; cui cum honoris causa tributum esset Angellici cognomen, & magna esset inter Anglicum & Angellicum vocis similitudo; paulatim effectum est, ut per incuriam & errorem Thomæ Angliti scripta, Thomæ Angelicâ titulo notarentur.*

Revelations

Revelations he [b] numbreth the Books of the *Old Testament* (as others had done before him,) to be XXIV, "if the Book of *Ruth* be reckoned *apart* from the "*Judges*, and the *Lamentations* from *Jeremie*; but "otherwise, if they be compted *together*, he makes the "whole number to be but XXII.

b Thomas Angl. in Apoc. *Libri V. T. sunt XXIV, si Ruth non computetur cum Libro Judicum, sed per se, nec Threni cum Libro Jeremiæ. Si enim cum illis computentur, non sunt nisi XXII. sicut dicit B. Hieronymus in Prologo super Libros Regum.*

CLI. About thee same time, lived in *England* THOMAS of WALDEN, the *Provincial* of the *Carmelites*, and a Writer of very great reputation, not long after the *Councel* held at *Constance*. For his Books were [a] approved by *Pope Martin* the Fifth, and alledged [b] with high commendations in the *Councel* of *Basil*; which maketh *his Testimony* to be the less subject to *Exception*; "When in the same Books [c] he ac-"knowledgeth *no more* then *Two and Twenty Volumes* "of *Divine Scripture* to be of *Canonical Authority* conformable to S. *Jerome* in his *Prologue*, that was placed before all their Bibles.

Anno Dom. 1420.

a *Breve Apost. Martini V. Tom.* 3. *Thom. Wald. de Sacramentalibus.*

b *Joh. de Ragusia, Orat. habitâ in Concilio Basiliensi.*

c Thom. Wald. Doctrinal. fid. Tom. 1. lib. 2. Art. 2 cap. 22. *Præfigens scil. Ecclesiæ futuræ XXII volumina in Scriptura & Auctoritate* CANONICA, *secundùm quod recitat super Lib. Regum Prologo Galeato Hieron.*

CLII. There was at this time in *Spain*, a *Jew* [d] of great Nobility and Learning, converted to *Christian Religion*; who for his excellent worth both in piety, knowledge and probity, was first made *Bishop* there of *Carthagena*, and afterwards of *Burgos*, from whence he had his *Name* of PAULUS BURGENSIS. This Bishops *Notes* [e] upon the *Bible* are printed together with the *Ordinary Gloss*, and the *Commentaries* of *Lira*, whom though he made it his business there in many places to [f] contradict; yet finding fault [g] with *other matters*, he blames him not at all in *this*, that

Anno Dom. 1430.

d Jo. Mariana de Rebus Hisp. lib. 19. c. 8. ----*Paulus Burgensis, Judæus Christianus factus Libros edidit mirandos; erat enim ingenio facili, copioso, perspicaci, & Divinarum Litterarum cognitione præstans. Primò Carthag. posteà Episcopus Burgensis creatus est. Id probitatis, eruditionisque præmium fuit, &c.*

e *S. Biblia cum Glossa ordinaria, Comment. Lirani, & Additionibus Pauli Burgensis, &c.*

f *ut patet in eisd. Additionibus.*

g Lud. Carvajala de Restituta Theologia. *Neque minorem admirationem mihi præbet Burgensis, qui cùm multa minutiora sæpè notet in Nicolao Lirano, hic tamen MUTUS est, quòm invenisset justam invehendi occasionem, &c.*

concern'd the *distinction* (so often insisted on by *Lira*) between the *Canonical* and the *Apocryphal Books* of *Scripture*; as certainly he would have done, if there had been no *such distinction* then received in the *Church*. But he was so far from it, that in [a] divers of his *Notes* he keepeth up the *same distinction* himself, "and rejecteth *those Books* from the *Canon*, which "the *vulgar Latin* had annexed to the *Hebrew Text*; and which the *New Decree* at *Trent* hath since commanded to be *received*, and made of *equal Authority* or *veneration* with it.

a Burg. Addit. 1. ad cap. 1. Esther. *Quod autem habetur 13. cap. ubi dicitur, Ne honorem Dei mei transferam ad hominem, &c. non est tenendum tanquàm Authenticum, & in Scriptura CANONICA contentum. Non enim habetur ab Hebræis de isto Libro nisi tantùm usque ad decimum cap. inclusivè.* Item, in c. 7. *Quod in hoc Libro continetur post decimum caput, non est de Libris Canonicis nec recipitur ab Hebræis.*

An. Dom. 1439.

CLIII. And now we are come to the time of the pretended COUNCEL at FLORENCE; where [b] *Becanus* the Jesuite imagined, "that he saw *Pope* "*Gelasius* (almost a *thousand years* after he was *dead*,) "reaching forth the *Trent Canon* (more then a *hundred* "*years* before it was *born*,) to *Pope Eugenius* the Fourth. And which is the *only Councel*, that [c] *Canus*, and many others (for *Cardinal* [d] *Bellarmine* speaks but faintly of it) have to bring against us, between *Trent* and *Carthage*, for the space of *Eleven hundred and forty years* together. For the better discovering of whose *vanity* herein. (and in some *other matters* besides) it will not be amiss to look into the true *Story* of this pretended *Councel* of *Florence*, and briefly to set it forth.

b Becan. Man. Controv. lib. 1. cap. 1. p. 1.

c Canus Loc. l. 2. c. 11. Sect. Ad Tertium *Conciliam Carthaginiense, Florentinum, & Tridentinum hos Libros tanquà sacros Ecclesiæ tradiderunt.*

d Bellarm. de verbo Dei, l. 1. c. 8. c. 10. Sect. Primum. Alii verò plurimi passim citant *Concilium Florentinum*, in *institutione Armeniorum.*

The Brief History of the Counc. of Floren.

CLIV. In the Eighteenth year of this *Century* the *Councel* of *Constance* ended. Wherein, (after the *Latin Church* had, for Forty years together, been rent asunder into divers Factions, by the opposition and schism of sundry *Popes*, that had set themselves up one against another,) a *Decree* was made, *That all* "*persons, of what state or dignity soever they were*, (*though* "it were the *Papal dignity it self*,) ought to be *subject* "unto a *General Councel*, and to obey it in all things, that

a Concil. Const. Sess. 4. *Sancitum est, Generale Concilio quem libet, cujuscunq; status vel dignitatis, etiamsi Papalis, existat, teneri obedire in his quæ pertinent ad fidem, extirpationem Schismatis, & Reformationem Ecclesiæ.*

"that concerned either *Matter of Faith*, or *Extirpation* "*of Schisme*, or *Reformation of the Church*. *Three*, who pretended to be *all Popes of Rome* at once, being there deposed, *Martin* the Vth was by that Councel surrogated, and taken into their place. There was another [a] *Decree* likewise made for the more frequent holding of such *General Councels*, in time to come, "*One* to "begin *five* years after this *Councel of Constance* was "ended, a *Second* at the end of *seven* years following, and afterwards every *tenth* year besides. According to which decree, the [b] City of *Pavia*, in the Dutchy of *Millain*, was by the *new Pope*, with the approbation of the *Emperour Sigismund*, appointed for the *place* where the *next Councel* should be held. And there at the term allotted it began; but after a while, upon certain Reasons, it was removed to *Siena*; and a *Decree* was there made for the celebration of the *next* appointed *Councel*, at the end of *Seven years* following, to be kept in the *City of Basil*: To which purpose they caused a *Solemn Instrument*, with the consent of *all Parties*, to be drawn up *in writing*, and *signed*. What else was done at *Pavia* or *Siena*, we have no Acts extant to testifie. But that assoon as the *Councel* was met at *Basil*, they began to speak of *Reformation*, and said, [d] *that at the Councel of Siena they were all deluded. Eugenius* the IVth was now *Pope*, and *Julian* the *Cardinal* was his *Deputy* at *Basil*. But hearing from thence, that they all talked of *Reformation*, and being terrified with the *Example*, that the *Councel* of *Constance* had lately before given of it, he sent forth his *Bull*, and went about to *dissolve* this *Councel* of *Basil*, before it was well *begun*. On the other side, they that were met, openly resisted the *Bull*, and denied that the *Pope* had any such *Authority* over the *Councel*; urging the *Decree* made at *Constance*, that the *Councel* rather had *Authority* over him; [e] and there-

a Sess. 19. *Primum à fine hujus Concilii in quinquennium, Secundum à fine illius in Septennium; & deinceps in Decennium perpetuò celebrentur.*

b Sess. 44. *Civitas Papiensis Deputata est pro proximè futuro Concilio.*

c Tomi Conciliorum. Et Julianus Cardinalis. Epist. ad *Eugen.* 4. Inter Opera *Æneæ Silvii. A fine Concilii Constantinensis quinquennio elapso celebratum est Papiense vel Senense; & ab hujus fine elapso Septennio cæptum est celebrari Concilium Basiliense.*

d Id. Julian. Epist. ad Eugen. *Dicebant, qui Scandalizati sunt deformitate cleri; Eximus DELUSI in CONCILIO SENENSI.*

e Georg. Phranza in Chron. lib. 2. c. 13. &c. *Ea tempestate Germani erant Basileæ congregati dissidentes sententiis contra Eugenium Pontificem, quem reprobantes crearunt Pontificem nomine Felicem, virum inter ipsos spectata in primis probitatis.*

thereupon when he grew *Refractory* against them, and would not *revoke* his *Bull*, they *deposed* him, and substituted *Amadeus*, the Duke of *Savoy*, in his room, by the name of FELIX the Vth. So, there were *Two Popes* together again at once.

CLV. In the mean while, the *Empire* of the *East* lay a bleeding, and the *Greeks* being not able to resist the greatness of the *Turkish Forces*, then brought against them, they began to seek for help and relief from these *Western Parts*. *Eugenius* being desirous to free himself from the opposition and troubles, that the *Councel* at *Basil* had brought upon him, and supposing that the present distress, whereinto the *Eastern Empire* was now fallen, would be a fair occasion to bring the *Greek Church* under his own *Papal Dominion*, [b] inviteth * the *Emperour* to come into *Italy*, and to bring his *Greek Bishops* with him to a *Councel* there, that should be call'd, and held at *Ferrara*; where, if an *Union* might be first made between the *Latin Church*, and *Theirs*, he promis'd them *large assistance* against the *Turks*, from all parts of these *Western Dominions*, and the *Empire* of *Germany*. The *Councel* of *Basil* likewise [a] invited them to come thither, that there might be an *Agreement* made in all matters of Religion, wherein they dissented from the *Occidental Churches*, and that the *Princes* of the *Empire* might be the rather stirr'd up to *aid* them. But the *Greek Emperour* having had his *first* invitation and promise from the *Pope*, and being [b] more willing to take the offer of the *nearer* aid, that was made him in *Italy*,

b Ibid. *Pontifex igitur Eugenius triremes instruit, & Johannem Byzantii Regem accersebat. Concilium enim sub se agitari volebat.* * *Johannes Palæologus.*

a Sabellic. Ennead. 10. lib. 3. *Fuerat id negotium per Legatos motum, Martino adhuc sedente. Tentavit Basiliense Consilium Palæologum magnis sollicitationibus pellectum ad Se trahere, ut Res Basileæ inchoata majoris esset ponderis; paratæque fuerant Naves in Narbonensi Gallia apud Massiliam, quæ cum ex Græcia deportarent.* b Item, Antonin. Sum. Hist. Tit. 22. cap. 11. *Congregati Basileæ, post dissolutionem & irritationem factam Concilii per Eugenium non desistebant à prosecutione inepti, sed sollicitè invitabant Græcos Basileam ad Concilium id accedere.* Ibid. *Prævaluit tamen auctoritas Eugenii cum suasionibus plurimorum, ut ad præsentiam suam se conferrent.*

then

then the other, which was further off, excused himself to the messengers that were sent from the *Councel* at *Basil*; and came to *Venice*, [c] *He* and his *Brother* with him, besides the *Patriarch* of *Constantinople*, together with many other *Bishops*, and a *Train* of *five Hundred* followers. At *Venice* [a] they were honorably received; and from thence conveyed to *Ferrara*, whether the *Pope* had Summoned his New *Councel*, and was there ready to entertain their Coming.

c Ibid. *Imperator & frater ejus, cum Patriarchâ, Episcopis, & magno comitatu numero quingentorum Constantinopoli se moventes, Venetias applicuêre.*

a Sabellic. loco cit. *Forscarus princeps eum honorificentissimè excepit. Ex Venetiis Imperator Ferrariam processit, quò Pontifex ex Bononia se contulerat.*

CLVI. At the *Councel* in *Ferrara* they had *XVI Sessions*; and at FLORENCE (to which place, by reason of the Pestilence in *Ferrara*, they were forced to remove) they had IX. In all these *Sessions* little or nothing else was done, but that they spent the whole time in disputing with the *Greek Bishops* about "the *Addition* of FILIOQUE to the CREED, and "*the Father and the* SONNE; wherein nevertheless not any thing was as yet concluded. In the mean while the *Greeks* were in great peril at home, to be over-run and utterly spoiled by the *Turks*, who in the absence of the *Emperour*, had [b] taken a Resolution to besiege the City of *Constantinople*, being then already in great distress, and altogether unable to resist them, without speedy and present succour. Whereupon [c] Letters were sent to *Florence*, [d] to inform the *Emperour* in what *extream danger* they stood, and to press him unto a timely *union* with the *Pope* and the *Latin Church*, from whom they expected *help*, upon any terms. After all the former alterations therefore about the SYMBOLE, and the PROCESSION,

b Phranza loco citat. *Amuratbes missis Copiis Constantinopolin oppugnare constituit.*

c Scripta Gregor. Scholarii *inter Acta Synod. Flor.*

d Phranza, ubi supra. *Mittunt Procures in Italiam, qui Imperatori indicium faciant, quam ancipites cogitationes, & fluctus curarum ingentes erant Constantinopoli; quodque nulla alia salutis via supererat, quàm ut ex unione factâ cum Latinis, auxilia, ab eis mitterentur. Si enim non adesset adventitium subsidium (ἀνευ τῆς ἔξωθεν συμμαχίας) ne primum quidem Hostis impetum ferre potuerunt.*

at

at length there was upon the sudden, * an *abrupt Agreement* a made in the *Councel*, concerning those *Two Points*, whereof they had so long disputed, and *Two more* besides, which were the *Two Points* of Purgatory, and the *Primacy* b of the *Pope of Rome*. And these were the *Heads* whereof that sudden *union* consisted, though * some of the *Greek Bishops* made their Protestations there against it, and it lasted not long. But concerning the *Canon* of *Scripture* there was not a word spoken.

* Conc. Flor. Sess. 25. *Tunc Ruthenus & Mytelenensis accessere ad Pontificem, dixeruntque Ei; En Serenissimus Imperator condescendit ad omnia, quæcunque tua Beatitudo postulavit, & nos omnes fecimus quicquid voluisti: NULLAQUE ALIA de CAUSA reluctari noluimus, nisi ut Res quàm CITISSIME absolvatur: & si quid erat Nobis dicendum, prætermissimus, quia Triremes Venetæ CITO sunt solituræ.* a Literæ Unionis ab *Eugenio* promulgatæ, in *Conc. Flor.* b Viz. *Juxta Canones dicta Sanctorum & Sacram Scripturam & non aliter.* Vide Conc. Flor. Sess. 25. versus finem. * *Marc. Ephesius.*

CLVII. The c *Archbishop* of *Florence*, who was present at this *Councel*, reciteth the *Popes Letters* to the same purpose; and of the *Union* there made, we are no otherwise inform'd. Some other *Disputations* and *Differences* had pass'd there between them; but in the end, upon condition that the *Greek Church* would acknowledge, first their *Patriarch of Constantinople to be inferiour to the Pope of Rome*; then, *that there was a Purgatory after this life*; (neither of which they will yet acknowledge to this day,) and lastly, *That the Holy Ghost proceeded from the Father, and the Son* (which they never absolutely denied,) the *Pope* was contented to make this *further Accord* with them, That they should without his offence be permitted, *To celebrate the Eucharist in leavened Bread*; to *Baptize after their own accustomed matter*; to *let their Priests live in lawful Matrimony*; *to let their Beards grow*; and to *give the Communion unto all persons in BOTH kinds*; together with *many other things* besides.

c Antoninus in Sum. Hist. loco citato. Recitatis Literis Eugenii de unione, subjicit. *In aliis Ritibus suis, cui non important Hæresim (licet rationabiliores sint Ritus Ecclesiæ Occidentalis seu Romanæ) Græci fuerunt permissi manere Sicut, quòd celebrent in Fermentato: quod Baptizent in alia forma quàm Nos, videlicet, Baptizetur Servus Dei N. in nomine Patris, & Filii & Spiritus Sancti, Amen. Item quòd Ordinati in Sacris utantur Matrimonio contracto ante susceptionem ipsorum ordinum Sacrorum. Item, quòd nutriant Barbam. Item, quià dent Sacramentum Eucharistiæ SUB UTRAQUE SPECIE Omnibus, & Multa Alia.*

CLVIII.

CLVIII. While these matters were in doing, there a came certain Legates to the *Councel* from the *Patriarch* of *ARMENIA*, and having saluted both the *Pope* and the *Emperour*, (for in this order they are placed in the *Acts* of this *Synod*,) they said; that *their Church* agreed with the *Church Catholick*, and that they would be willing to observe the *Decree* of the *Council*; for which they were very much commended; and when this was done, *they* and the *Greeks* together departed from *Florence*. Among the *Acts* of the *Synod*, there is an INSTRUCTION to the *ARMENIANS*, given them under the Name and Authority of *Pope Eugenius*, and prescribing them the SEVEN SACRAMENTS according to the *Rites* of the *Roman Church*, with some *other things* thereunto annexed. This INSTRUCTION is * Dated in the Year M, CCCC, XXXIX. *X Kaleud. of December*. But the b *Greeks* and the *Armenians* with them, were gone from *Florence*, *Five Moneths* before; for they made c an *end*, and departed in the Moneth of *July*. Which so much poseth the *Author*, d who collected the *Sessions* of this *Council* into a short *Summary*, that he knoweth not how to reconcile the *one* to the *other*, but by saying, That either the *Greeks* and the *Armenians* tarried longer (contrary to what he had said before,) or that the *Synod* continued longer after they were gone, (whereof there are no *Acts* to be seen,) or at least, that some *other Synod* was held at *Florence*, (when *this* was ended) in the Moneth of *December*, at what time the *Decree* of the *Pope* is dated. Wherein *Euge-*

a Narratio Actis Synodi Florentinæ inserta.

* Decretum Eugenii Papæ 4. sive Instructio pro Armenis post Concil. Florent. *Datum Florentiæ in publ. Sess. Synod. An. Dom.* 1439. 10 *Calend. Decemb. Anno Pontif. Eug.* 9.

b Compend. Sess. Synod. Flor. apud Surium & Binium. *Legati Armenorum unà cùm Græcis Florentiæ discesserunt An. Dom.* 1439. *circà diem mensis Julii* 22. *vel* 23.

c Antonin. ubi sup. *Et eo Anno* 1439. *in die Dominica Mensis Julii celebrata est, &c. & facta est, dicta Re-Post subscriptiones (& conciliatio, &c.*

d Apud Surium & Binium in ultim. edit. Conciliorum. *discessionem Græc. unà cum Armenis) extat sub finem Epistola quædam Eugenii Papæ de unione Armenorum et Græcorum cum Latinis in ita, quæque hoc eodem Anno Mense Decembri in quadam publica Sessione Synodali Florentiæ data & scripta habetur. unde necessario colligitur, aut Græcos & Armenos huc usque Florentiæ, permansisse; vel, quod probabilius est, eandem Synodum, post Græcorum & Armenorum, aliquot Sessionibus, (quarum Acta nulla extant,) continuatam; vel saltem aliam quandam, ab hac Oecumenica Synodo diversam, eodem Anno* 1439. 10 *Calend. Decem.* (*quo die scripta habetur prædicta Eugenii Synodica Epistola, celebratam fuisse.*

nius

nius (if his *Decree* be not rather counterfeit,) whatsoever he was pleas'd to say and to command besides, saith *never a word*, all the while, concerning the *Canonical* Books of *Scripture*, or in what *number*, one or other, they are to be received.

CLIX. In the large *Tomes*, and *Editions* of the *Councils*, which *Crab*, *Surius*, *Nicolinus*, the *Vatican*, and *Binius*, have set forth, there are in this *Decree* of *Pope Eugenius* but *Eight Articles*; nor did all [a] the *Libraries*, whereinto they could make search by themselves, or others, afford them any more: only [b] *Caranza*, and out of him *Longus Coriolanus* have in their *Epitomes* of the *Councils* given us *Nine* or *Ten*; (but in such an order and manner, as the *Two last Articles* given us in the *larger Volumes*, are by *them* omitted, and *Three others* substituted in their room) the *Seventh* whereof (which is not at all found in the [c] *Tomes of the Councils* neither) is an *Extravagant* concerning the *Manichees*; from the naming of whom, occasion is there pretended to be taken, of setting down the "*Books that pertain both to* [d] *the Old and New Testament*, whereof a *Catalogue* is there likewise given us with all "the *Six Apocryphal* and *debated Books* in it, besides the "*Canonical*, and *all* said to be *written by the Holy Men* "*of God*, as they were *inspired by the Holy Ghost*; and "*every one of them* to be *received* by the *Church*.

a Petrus Crab in prima sua Editione *Plusquam Quingentas Bibliothecas perlustravi per varias regiones.*

b A Dominican Frier, and *Q. Maries* Confessor in *England*, after she was Married to *K. Philip* of *Spain*.

c Ubi habetur. *Septimo, decretum unionis cum Græcis, &c.* in decreto *Eugenii* de *Instructione Armenorum.*

d Sum. Caranzæ in decret. 7. Conc. Florent. *unum atque eundem Deum V. & N. Test. profitemur. Eodem Spiritu inspirante Sancti Dei homines loquuti sunt. Quorum Libros suscipit & veneratur Ecclesia qui Titulis sequentibus continentur Gen. Exod, &c.* & texitur Catalogus laxior, qualis ab *Augustino* & *Concilio Carthag. tertio* allatus fuit.

CLX. And this (forsooth) is the *Canon* of the *Oecumenical Council* of *Florence*, that [e] *Canus* and [f] *Becanus*, and [g] *many others* bring against us. For from *Caranza* they had it, and from no body else; who it is most likely, had it from some *Impostor* or other, that made this *Decree* of his own head, when there was no *Copy* of the *Council* to be found, that had the like. Though if it were true, all this that *Caranza* added

e Canus in loc. Theol. ubi supra.

f Becanus in Manual. Contr. ubi supra.

g Sixt. Senen. lib. 8. hær. 11. Alph. à Castrocont. hær. 11. c. 2. Andrad. def. Fidei. Trid. l. 3. Harlem. in Catal. libr. Canonic. & multi alii.

ded to it; yet in the same sense that St. *Austin*, and the *Council* of *Carthage* were interpreted before, may *these words* of the *Epitome* be taken here. But in *Epitomes* of *Councils* there ought not to be more, than is in the *great* and *vast Volumes* of the *Councils* themselves, where no such thing is to be seen in all the *several Editions* that have been printed of them. And as for the *Councel* of *Florence* it self, the *Story* of it (which we have briefly and truly represented) hath made it manifest, that it cannot be rightly accompted to be a *General* or an *Oecumenical Council*, were it but in respect of the *Latin Churches* alone; whereof a *great part* remained at *Basil*, and acknowledged not either *Eugenius* or his *Council* at *Florence*. Indeed they were called thither, but when [a] *none* of them came, and the *Greeks* began to be troubled at it, the *Pope* said, that where "*He and the Emperour of the East*, "(without any notice taken of the *Western Emperour*) "*with his Patriarch were met together*, there needed no "more to make a *General Council*, *for all Christen-*"*dome met in Them*; *and no man believed otherwise*. But who can here believe the *Pope*? especially, when the *Conncil* at *Basil* [b] condemn'd that at *Florence*, for a *Schismatical Synagogue*, (as that at *Florence did It*) and with *worse terms* than those. But whatsoever either of these *Two Synods* did, or whatever it was that *Pope Eugenius* decreed, certain it is, that neither the *Greek*, nor the *Latin Church* (before the *Synod* at *Trent*) ever observed any such *Decree*, or received all the *Books* of *Scripture* that *Caranza* reciteth, as *equally*,

a Acta in Concil. Florent. Proximè ante Sess. 1. *Præstitutum quatuor Mensium dilapsum est tempus, & nec Basileæ quisquam nec aliquis alius Italus venit. Cumque à nobis aliud fieri non posset, res ipsa cogebat celebrari Synodum ad disputandum, absentibus etiam iis qui Synodo interesse debebant. Aiebat enim Pontifex, ubi Ego sum cum Imperatore & Patriarcha, ibi Christianorum omnium Synodus esse creditur.*

b Jac. Meyerus in Annalib. Flandr. lib. 16. *Basileense & Florentinum adeò nihil concordiæ habebant, ut utrumque alterum Schismaticum, Synagogamque Satanæ nominaret.*

strictly and *properly Canonical*. For the *Latins* (those that were of the chiefest name among them both *then* and *after*,) made no more accompt of any *such Decree* (if any such were,) then the *Greeks* did of the pretended *Union*; who [a] assoon as they were return'd, and got *home* to *Constantinople*, would stand to nothing, that their *own sudden fear*, and the *Popes perswasions*, had, for the time, brought them to in *Italy*.

Anno Dom. 1445.

CLXI. Among the *Latins* in this Age, that notwithstanding this pretended *Papal Decree* at the Council of *Florence*, were of no such mind, as they that follow the Council of *Trent* are now, first of all We have ANTONINUS; who knew, far better than *Caranza* did, what was done at *Florence*; where he was [b] present at divers of the Disputations there held between the *Greeks* and the *Latins*, and being afterwards made Archbishop of the same *Place*, was not long since *Sainted* by Pope *Adrian* the *Sixth*; which will make his Testimony the less lyable to their Exceptions that have so great an Estimation of him. And that He denieth those *Six Books* now debated to be any parts of the *Sacred* and *Canonical Scripture*, [c] *Franciscus Picus*, and [d] *Melchior Canus* are both forced to confess. For otherwhiles in particular he denieth [e] *Some* of them the Honour and Authority that the *Canonical Scriptures* have; and otherwhiles in general he denieth [f] asmuch to them *all*; acknowledging no more than XXII Books of the *Old Testament* to be *Authentick*, not onely by the Accompt of the *Hebrews*, but by the common judgment of the *Latin*

[a] Chalcondilus l. 6. *Græci domum reversi non amplius his quæ in Italia acta fuerant, stare Voluerunt. Verum Sententiam diversam tenentes, noluerunt in Religionis negotio adhærere Romanis.*

[b] S. Antoninus in Sum. Hist. Tit. 22. c. 11. Sect. 1.

[c] Joh. Fran. Picus de fide & ordine credendi Theor.

[d] Canus loc. Theol. lib. 2. cap. 10 & 11. Arg. 3. *Antoninus alios sex Libros Sacros (sive Canonicos) esse inficiatur.*

[e] S. Antonin. Sum. hist. part. 1. Tit. 3. c. 4. Impr. Lugd. *Qui Liber (Ecclesiastici) quamvis plenus sit morali Sapientiâ; & ideò ab Ecclesia receptus ad LEGENDUM, non tamen AUTHENTICUS est ad PROBANDUM ea quæ veniunt in Contentionem FIDEI.* [f] Ibid. c. 6. Sect. 12. *Et sic in totum XXII ponunt Hebræi Libros Authenticos. Apocrypha appellant Librum Sapientiæ, Ecclesiasticum, Tob. Jud. & Maccab. Ecclesia tamen etiam APOCRYPHA recipit ut vera, utilia, & moralia, etsi in contentione Eorum quæ sunt FIDEI non urgentia ad arguendum.*

Church;

Church; for proof whereof [a] he produceth both *St. Jeroms Prologue*, which was then generally received, and the Testimonies as well of *Thomas Aquinas*, as of *Nicolas Lira*, who were then likewise in great accompt among them: and concludeth, That those Books, which are called *Apocryphal* may peradventure have the like *Authority*, that the Writings of *other holy Doctours* have, which be approved in the *Church*: But more than this he doth not attribute to them.

[a] Idem. Sum. Theolog. part. 3. Tit. 18. c. 6. Sect. 11. *Hebræi Secundum Hieronymum in Prol. Gal. Librorum V. T. quatuor faciunt Partes. Et Primam appellant Legem—Secundam Prophetiæ—Tertiam Hagiographa; Quartam, (quam tamen non ponunt ipsi Hebræi in Canone S. Scripturarum, sed appellant Apocrypha,) faciunt de aliis Quinque Libris, scilicet, Sap. Eccl. Jud. Tob. & Maccab. qui in duos Libros distinctus est; unde & de his Quinque Libris dicit Hieronymus in Prol. super Judith, quod Autoritas eorum ad roboranda illa, quæ in contentionem veniunt, minus idonea judicatur.--- Et idem etiam dicit Thomas 2a. 2æ. & Nicolaus Lira super Tob. Scilicet quod isti non sunt tantæ Auctoritatis, quod ex dictis eorum possit efficaciter argumentari, in his quæ sunt FIDEI, sicut ex aliis Libris S. Scripturæ. Unde fortè habent Auctoritatem talem, qualem habent DICTA S. DOCTORUM approbata ab Ecclesia.*

Anno Dom. 1450.

CLXII. Contemporary to *Antoninus* was ALPHONSUS TOSTATUS, the Bishop of *Avila* in *Spain*, and the most Learned Person of all others that lived in this Age; so admired for his industry, and knowledge in *all Sciences*, but especially in the *Scriptures*, that since his time no man ever had a greater *Elogie* than He, being usually stiled [b] *The Wonder and Astonishment of the World*. The Testimony of this Great Author is yielded to us both by [c] *Canus* and [d] *Serarius*; But because there is none that setteth forth *our Doctrine* in this Controversie more fully than he doth, we desire that he may be heard at large. For in divers places of his Commentaries he rejecteth the *Six debated Books* from being either *Authentick* or *Canonical Scripture*, or sufficient to prove any Article of our *Faith*; [e] acknowledging that the *Church* in his time did not command them to be *regularly* received; nor condemn any man of *Disobedience*

[b] Mariana in Hist. Hisp. *Elogium Tostati, Hic Stupor est Mundi qui Scibile discutit Omne.*

[c] Canus loc. Theol. lib. 2. cap. 10. & 11. Arg. 3. *Alph. Tostatus hos sex Libros Sacros sive Canonicos esse inficiatur.*

[d] Serar. Prol. 5. in Tob. & proloq. 3. in Maccab.

[e] Tostat. præfat. in S. Matth. q. 1. *Computatio nostra communis est, quod computentur Omnes Libri, quotquot Ecclesia legit & suscipit, cujuscunque Ordinis vel Canonis sint— Quæst. 2. Alii sunt Libri, qui licet ab Ecclesia teneantur, Canone tamen non ponuntur, quia non adhibet illis Ecclesia hanc fidem; nec jubet illos REGULARITER legi aut recipi, & non RECIPIENTES non judicat inobedientes aut infideles.*

ence

ence and *infidelity* (as the *Church* of *Rome* doth now,) that received them not into *equal* Authority and Veneration with the rest of the *Scriptures*. And to this purpose he giveth [a] Two Reasons; First, because the *Church* is not only uncertain who be the Authors of *these Books*, but knoweth not neither, whether they were written by the dictate and inspiration of the *Holy Ghost*; which taketh away the Authority of the *Canon* from them. [b] Secondly, because the *Church* is no less uncertain, whether there be not somewhat mingled with these Books by *Hereticks*, and more added to them than the first *Writers* of them ever intended. Whereupon he concludeth, [c] That *the Church* receiveth and permitteth them to be *read*, (as our *Church* now doth,) for many devout passages in them, but *obligeth* no man *necessarily to believe* that which is therein contained; because they are not of *sufficient force* to prove any thing that shall be contested in our Religion by us against *Jews*, or *Hereticks*. Moreover, he distinguisheth (as the Ancient Fathers did [d] before) between *Two* sorts of *Apocryphal Books*; [e] whereof *Some* are so called,

a Ibid. *Hoc autem est præter duo. Primò quia Ecclesia non est certa de Auctoribus Eorum; immò nescit an* SPIRITU SANCTO INSPIRATI *dictaverunt Eos. Cùm autem dubitatur circà aliquos Libros, de scriptoribus eorum, an* SPIRITU SANCTO MOTI *sint,* ADHIBITUR AUCTORITAS ALIORUM, *& non ponit illos Ecclesia in* CANONE *Librorum suorum.*

b Ibid. *Secundò quia Ecclesia non est certa circà tales Libros, an ultrà id quod habuerunt à propriis Auctoribus Hæretici aliquid miscuerint, vel subtraxerint.*

c Ibid. *Tales autem Libros Ecclesia recipit, permittens eos singulis fidelibus legere; ipsa quoque in Festis suis illos legit propter multa devota quæ in illis habentur. Neminem tamen* OBLIGAT *ad* NECESSARIO *credendum id quod ibi habetur; sicut est de Libris* SAP. ECCL. MACCAB. JUD. & TOBIÆ. *Isti enim licet à Christianis recipiantur, & probatio ex eis sumpta sit aliqualiter efficax; quia Ecclesia istos Libros tenet; contra Hæreticos tamen, aut Hebræos, ad probandum ea, quæ in dubium veniunt, non sunt efficaces.* d Num. e Tostat. ibid. quæst. 3. *Libri dicuntur* APOCRYPHI *dupliciter. uno modo, quia non constat de eorum Scriptoribus an Sp. S. dictante scripserint, & etiam non constat de omnibus quæ in iis habentur an vera sint; Non est tamen in eis aliquid, quod manifestè falsum sit, vel quod valde suspectum sit de falsitate. Alio modo dicuntur Libri Apocryphi, de quorum Auctoribus non constat, an à Deo sint inspirati, & insuper multa, quæ habentur in eis, vel sunt manifestè falsa, vel de Errore valde suspecta, Accipiendo primò modo Libros Apocryphos, Scriptura non ponit illos in* CANONE *Librorum suorum, ita ut debeat illis fides de necessitate adhiberi, permittit tamen volentibus legere, quod legant, quia non videtur inde sequi aliquod inconveniens; ipsa quoque Ecclesia illos legit. Accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canone, imo nec aliquo modo ponit eos cum Libris suis nec legit, nec legentibus favet---Primo modo sunt Apocryphi Libri quidam, qui ponuntur* EXTRA CANONEM V. T. *computantur tamen inter Libros S. Scripturæ, scilicet,* Liber Sapientiæ, & Ecclesiasticus, & Judith, & Tobias, & Libri Maccabæorum: *de Auctoribus enim horum non constat Ecclesiæ, an Sp. S. dictante scripserint, non tamen reperit in eis aliquid falsum, aut valde suspectum de falsitate, sed potius in eis est doctrina copiosa, Sancta, & Devota, idio Ecclesia legit illos, & computat inter Libros suos. Sic dicit Hieronymus in Prol. super Judith, quod Liber Judith, qui est de Apocryphis, &c.*——

because

because it is not known for certain, either *Who* wrote them, or by *what Spirit* they were written, or whether all things, that are contained in them, be undoubtedly *true*; *Others*, that besides all these *uncertainties* have many things in them either *manifestly false*, or shrewdly *Suspected* so to be. *Both* which *Sorts* of *Books* being excluded from the *Canon* of *Scripture*, the *Church* permitteth the *One* to be Read, but giveth not the like liberty for the *Other*. And among those that are thus permitted, and yet not received into the *Canon*, he reckoneth expressly the *Six Apocryphal Books*, which since his time the *Pope* and a *few Bishops* at *Trent* have commanded, upon peril of their *Curse* and *Damnation*, to be *Canonical*, and so to be received, in despight of all *Churches*, and all *People*, before and after them, in the World.

CLXIII. Yet this is not the only place, wherein this Great and Eminent Writer declareth the common Voice of the Catholick *Church* to be against them. For elsewhere his Sayings are as clear to the same purpose. [a] As where he denieth any of those *Apocryphal Books*, (though they be *written*, and *read together* with the *other Books* of the *Bible*,) to be received by the *Church* into the *like Authority* with those that are *Authentical* and *Canonical*. Whatsoever therefore may be objected out of his [b] Commentary upon S. *Jerome's Prologue* to *Paulinus*, concerning the *Reception* of *these Books* into the *Church*, cannot be otherwise understood, then of such a *Reception*, that took them onely into the *Bible*, to be *Read* among *Christians* (which was [c] more than the

a Idem in Ezr. præfat. in lib. Paralip. q. 7. *Nullus tamen istorum Librorum* APOCRYPHORUM, *(etiamsi sit scriptus inter alios Libros Bibl. & legatur in Ecclesia,) tantæ Auctoritatis est, ut ex eo Ecclesia arguat ad probandam aliquam veritatem; & quantum ad hoc* NON RECIPIT *eos. Et de hoc intelligitur quod dicit hic Hieronymus, scilicet,* APOCRYPHA NESCIT ECCLESIA---- *Et istud habent minus quàm Libri* CANONICI & AUTHENTICI.

b Idem Comment. in Prolog. Gal. *Nos tamen Ecclesiæ auctoritate inter Libros Authenticos illos suscipimus, atque in Ecclesiâ nostris temporibus legimus, &c.*

c Ibid. q. 28. *Librum Ecclesiastici quamquàm Judæi nunquam habuerint in Canone Scripturarum, Ecclesia tamen* SUSCIPIT *atque* LEGIT.

Hebrews,

Hebrews would allow them,) as usually they were, both in their *private Studies*, and in their *publick Offices*; which is an *honour* that we deny them not.

Anno Dom. 1470.

CLXIV. After *Antoninus* and *Tostatus*, there lived in this Age *DENYS* the *CARTHUSIAN*, a Voluminous Writer upon the whole *Bible*, and a person in such great Reputation with Pope *Eugenius* the IV. (in whose Name the pretended *Decree* at *Florence* is published,) that he esteemed him [a] as one of the *best Sons* which the *Church* then had. Who in this particular, never learn'd any other Doctrine of *his Mother*, than [b] *that there were but XXII Books* of the *OLD Testament*. For when he beginneth to speak of [c] *Ecclesiasticus*, of the Book [d] of *Tobit*, of the [e] *Maccabees*, of *Judith*, and the Histories of [f] *Susanna*, *Bel* and the *Dragon*, he forewarneth his Readers, and telleth us expresly, "That they are not to be com-"puted among the *Canonical Scriptures*, and that "the *Church* doth not receive them to prove any "*Article of Faith* by them. Which is abundantly enough to have been said for this *Century*.

a Vita Pauli 2. in 8. Tom. Concil. apud Bin. *Floruit eâ tempestate Dionysius Carthusianus, tot excellentium Librorum Auctor, de quo illud Testimonium protulit Eugenius, Lætetur Mater Ecclesia, quæ tal-in habet filium.*

b Dion Carthus. præf. in Genes. art. 4. *Sicut in prologo super Libros Regum Sanctus ait Hieronymus, XXII sunt Libri V.T.*

c Idem Prol. in Ecclesiasticum. *Liber ista non est de Canone, id est, inter Scripturas Canonicas non est computandus.* d Idem Prol. in Tob. *Liber iste non computatur inter Scripturas Canonicas—propter quod eum recipit Mater Ecclesia, & legendum instituit, non ad confirmationem Dogmatum, atque probationem Credendorum, sed ad morum informationem.* e Idem in Maccab. cap. 1. *Non est autem hic Liber in Canone, tamen ab Ecclesia tanquam verus receptus est.* f Idem in Dan. 13. *Verum est autem quòd hæc duo Capitula non pertinent ad Scripturam Canonicam, sicut nec Tobias, nec Judith, &c.*

CHAP.

CHAP. XVII.

The Testimonies of the Ecclesiasticall Writers in the Sixteenth Century.

An. Dom. 1502.

CLXV. IN the beginning of this Age FRANCIS XIMENIUS the Cardinal and Archbishop of *Toledo* in *Spain*, a man very famous to all posterity, founded the *University* of *Complutum*, now called *Alcala*, and set forth that great and useful edition of the *Bible*, in many volumes, and in divers languages, which from that place where so much industry and pains, together with so much † time, * Cost and charges, was spent about it, hath ever since carryed the Name of *Biblia Complutensia*. In this work he had the assistance of that whole *University*, besides the Advice and Care of many other the best learned men abroad; and in the Preface to the Reader there is a special Admonition given, [a] That the Books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, with the *Additions* to *Esther* and *Daniel*, which be there set forth in *Greek* only, are no *Canonical Scripture*. In the reciting of which Admonition Frier [b] *Sixtus Senensis* is not so honest, as he should be, when he restrains that to the *Hebrew Canon* only, which Cardinal *Ximenius* extended to the *Christian Accompt* and all; whereunto he addeth, (more then the *Frier* doth, that the *Church* received not those *Books* for *Confirming* the

† *Duravit ab Anno* 1502. *Annos continuos plùs minus XV hæc Cura.*

* *Ad Summam Quinquaginta Millium, et amplius, Aureorum.* Ita *Alvar. Gomecius* in vita *Ximenii.*

a Fr. Ximenius in Bibl. Complut. præfat. ad Lectorem. *Verò Libri EXTRA CANONEM, quos Ecclesia potiùs ad ædificationem Populi, quàm ad Auctoritatem Ecclesiasticorum dogmatum confirmandam recipit, Græcam tantùm habent Scripturam, sed cum duplici interpretatione.* b Sixt. Senens. Bibl. lib. 4. verbo Fran. Ximen. Sect. 2. *Libri verò qui EXTRA CANONEM sunt Hebræorum, quos Ecclesia ad ædificationem legit, Græcam tantùm habent Scripturam*, &c.

Authority of any her *fundamental Points* in Religion, though for the *edifying* of the *People* she ordered them to be *Read*. This *Bible*, and this *Preface* to it, was published (a) by the Authority and consent of Pope *Leo the Xth*. (to whom the whole work was dedicated,) for as yet *Rome* it self had not received these *Apocryphal Books* into the *Canon*.

(a) *Ex motu proprio, & certa Scientia Opus comprobamus*, &c. Leo Decimus.

Anno Dom. 1506.

CLXVI. About this time it was, that they printed the *Vulgar Bible* with *Lira's Commentary*, and the *Ordinary Glosse*, at *Basil*; whereunto *He* that then made THE PREFACE (* before mentioned,) b *set* as great a difference between the XXII *Books* that we have from the *Old Canon*, and the VI, (or IX,) that are now put into the *New*, as there is between Things *certain*, and *dubious*. And he taxeth them not only with *indiligence* and *ignorance*, but with *folly* also, that think all the *Books* they see Printed together in the Common volume of the *Bible*, to be of a *like*, or an *equal Veneration*. The Censure concerns them that made, and them that follow the *Trent-Canon*, upon whom it is here laid, before hand, take it off again as they can.

* Num.

b Præfat. in Biblia Basileæ edita cum Glossis Ordinaria & interlineari An. 1506 *Quoniam sunt multi, qui ex eo, quòd non multam operam dant S. Scripturæ, existimant Omnes Libros qui in Bibl. continentur, PARI VENERATIONE esse reverendos, nescientes distinguere inter Libros Canonicos et Non Canonicos (quos Hebræi inter Apocrypha computant,) undè sæpe coram doctis Ridiculi videntur ——idcircò distinximus et distinctè numeravimus, primò Libros Canonicos, et postea Non-Canonicos; inter quos tantum distat, quantum inter CERTUM et DUBIUM. Nam Canonici sunt confecti Sp. Sancto dictante. Non Canonici autem, sive Apocryphi, nescitur quo tempore, quibusvè Auctoribus sint editi. —At Libri Canonici tantæ sunt Auctoritatis, quòd quicquid ibi continetur, verum tenet firmiter et indiscussè.*

Anno Dom. 1510.

CLXVII. Now also lived JOHANNES PICUS, the great * learned COUNT of MIRANDULA, who in this matter a adhered firmly to "S. *Jerom*; "For herein S. *Jerom's* Authority and Testimony "was then held to be most sacred in the *Church*, "whereunto he addeth the Advice of *Athanasius*, *Damascen*, *Gregory Nazianzen*, and *Amphilochius*, all of them being our witnesses before.

* Bellar. de Scrip. *Vir ingenio et doctrina maximus.*

a Joh. Picus comes Mirandul. de ordine credendi. Theorem. 5. *Firmiter tamen hæ-rendum credo Sententiæ Hieronymi, cujus auctoritas me movit —Et Denùm ejus Testimonium ab ECCLESIA pro Sanctissimo habetur.*

CLXVIII.

Anno Dom. 1515.

CLXVIII. To him we may joyn JACOBUS FABER STAPULENSIS, a Doctor in the University of *Paris*, at this time bearing a great Name and Reputation in the World; who, as earnest as otherwhiles he was to keep up the credit of *these Books*, yet a he acknowledgeth nevertheless, "that they are not with-"in the *Canon* nor in that *Supreme Authority* with the "*Church*, wherein the *Other Books* of the *Scripture* are; and therefore numbreth them among the Books of *Hermes's Pastor*, and the *Prophecy of Henoch*, being all *Apocryphall* though none of the *worst* and most *rejected* Sort of *writings* which bear that *Name*.

a Jacob. Faber Stapul. præf. in Libr. Trium virorum & Virg. Spiritual. *Ecce quemodo connectit Hieronymus Pastorem Libro Sapientiæ, Ecclesiastici, Judithæ, & Tobiæ, eandem tribuens auctoritatem quia eandem continent ad ædificationem pietatis virtutem, sed & hoc omnes nominat Apocryphos, quià de CANONE NON SUNT, & in PRIMA SUPREMAQUE Ecclesiæ AUTORITATE. In alea tamen Apocryphorum planè damnandorum non sunt; sicut nec Libri Henoch,—sed in prima Apocryphorum Notâ, & laudabilissima post S. Eloquia significatione.*

Anno Dom. 1520.

CLXIX. It was at this time, when JODOCUS CLICHTOVEUS, a Sorbonist, and a Canon of the Church at *Chartres*, wrote his Commentary upon *Damascen*; wherein he b excludeth all these controverted *Books* from being numbred among the *Canonical Scriptures*; and bringing St. *Hierom's* Testimony to assert his own, together with the Writings of *Damascen*, that *these Books* were of less *Authority* and weight in the Church, then the *XXII Books* of the *Ancient Testament*.

b Jod. Clichtov. in Damascen. l. 4 c. 18. *Et non modo hi duo Libri (Sapientia, & Ecclesiasticus,) non numerati sunt in CANONE Sacrorum Librorum; sed etiam Tobias, Judith, & Libri Maccabæorum, à Numero Canonicorum Voluminum V. T. sunt exclusi quemadmodum testatur Hieronymus.——Itaque hi Libri quòd minoris habebantur Auctoritatis & ponderis, quàm ille XXII Libri V. T. in litera explicati, non ponebantur in Arca, sed Duntaxat CANONICI LIBRI.*

An. Dom. 1525.

CLXX. Then likewise did LUDOVICUS VIVES (one of the most learned men that these times had) write his Commentaries upon Saint *Augustin's Books de Civit. dei*: Wherein, c (besides the *Third and Fourth Book of Esdras*,) he d rejecteth

c L. Vives in S. Aug. De Civ. Dei, l. 18. c. 36. *Tertius & Quartus Libri Esdræ inter Apocrypha reficiuntur quos Hieron. vocat Somnia.* d Id. ib. c. 31. *Fit mentio Prophetæ Abacuc, Dan. 14. quòd prandium suum ex Juda Babylonem tulerit ad Danielem. Quo Testimonio ad probationem temporum Augustinus non est usus; quòd ea Beli Historia et Totum XIV Caput, cum Historia SUSANNÆ, APOCRYPHA sint, nec in Hebræo habeantur, nec sint versa à LXX Senibus.*

the Histories of *Susanna* and *Bel*, as *Apocryphal* Scriptures; and so did *S. Augustin* before. The Books of *Tobit*, and *Judith* are * elsewhere in no greater credit with him: Of *Wisdom* and *Ecclesiasticus*, he says enough to exclude them from the *Canon*; for a of the *One* he makes *Philo* to be the Author, who lived in the time of the *Apostles*; and b of the *Other Sirach's Son*, who lived in the time of *Ptolemy*, above 100 years after all the *Prophets* were dead. And c of the *Maccabees* he is uncertain, whether *Josephus* be the father of them, or no; which he could never have said, if he had believed them to be *Canonical*.

* Idem de tradendis Discipl. lib. 5. *Tobias, & Judith Apocryphi.*

a Idem, in S. Aug. de Civ. Dei, lib. 17. c. 20. *Hic Liber (Sapientiæ) creditur Philonis Judæi Alexandrini, qui vixit temporibus Apostolorum.*

b Ibid. *Hunc Librum (Ecclesiastici) fecit Jesus filius Sirach tempore Ptolemæi Evergetæ Regis Ægypti.* c Idem in eund. lib. 18. c. 36. *Maccab. lib. 1. Hebraicè lectus est ab Hieronymo, alter Græce tantùm. Idem adversus Pelag. Josephum nominat Maccab. historiæ Scriptorem. NESCIO an Auctorem significet horum duorum voluminum Maccab. histor. quam inter sacra habemus.*

Anno Dom. 1526.

CLXXI. Of the same mind and belief was FR. GEORGIUS the *Venetian* Minorite, and a famous writer in his time; who in his *Harmony of the World*, d secludeth *all those Books* from the *Canon*, that have no place among the *XXIIII Books* of the *Old Testament*. And though the e *Master* of the *Palace* at *Rome* be highly displeased with him, and hath lately commanded *his Book* to be purg'd, yet he held *Tobit* to be no *Authentick part* of *Scripture*.

d Fr. Geor. ven. in Harm. Mund. Cant. 3. Tom. 8. Mod. 12. Concent. 1. *Nec tamen recepta in Sacro CANONE, neq; inserta numero XXIV Librorum vitæ, nisi castigata, & approbata, &c.* e Joh. Maria Indice Rom. Liber. expurgand. *Georgius in Problemat. asserit, Librum Tobiæ non habere certum Auctorem, & NON ESSE IN CANONE BIBLIÆ.*

Anno Dom. 1530.

CLXXII. ERASMUS was now in great reputation with all men, (but the *Monks* that hated him,) for the excellency of his Spirit, and the perfect knowledge that he had in all kind of Learning. And so much was given a to his skill and judgement in the *Scriptures*, that few or none were thought that way to be comparable to him. In his *Explication* of

Sadolet. in Epist. ad Erasm. *Nihil mihi marum probari potest, quod ad literas Sacras pertinet, si id * non antèà tibi probatum fuerit.*

the

the *Apostles Creed* and the *Decalogue*, * he proposeth this Question about the Number of *Canonical Books*; "and answereth, that *Ruffin* (under the name of "S. *Cyprian*) had given the best resolution to it; "That to the *Old Testament* belonged the *Five Books* "*of Moses*, *Josuah*, *Judges*, and the *Rest* that we "number; concluding that the *Ancient Fathers* admitted *no more*, of whose *Authority* it was not lawfull for any man *to doubt*. Of the *Other Books* that "were *afterwards received* into *Ecclesiastical Use* "(naming all those that we accompt to be *Apocryphal*, as *Ruffinus* and the Old writers did,) he is "*Uncertain*, what manner of *Authority* they have: "but addeth, a That the *Canonical Scriptures* are so "called, which *without any Controversie* all men acknowledge to have been written by the *Inspiration* "*of God*. And b in his *Scholies* upon Saint *Jerome's Preface* to the Prophet *Daniel*, he maketh a wonder at it, that such *Stories as Bel and the Dragon* is, should be *publickly read* in the *Church*; which he would never have done, nor found any fault with it at all, if *that Scripture* had in his time been believed to be *Canonical*. But for the Reception of *these Books* to be *Read* in the *Church*, it is his Admonition to c all them that study the *Scriptures*, "to consider well, how far, "and into what degree of Authority the *Church* had

* Erasm. in Expl. Symb. Apost. & Decal. Catech. 4. *Nomen Scripturæ Canonicæ quot voluminaa complectitur? Resp. Istud expeditè docuit B. Cyprianus (Ruffinus) In V. T. censetur Pentateuchus Mosis; His accedunt duo, Jesu Nave, Judicum & Ruth; post hos quatuor Libri Regum, quos Hebræi duos tantùm faciunt; præterea Liber Paralip. dein duo priores Libri Esdræ, quos Hebræi pro uno numerant: nam tertius & quartus inter Apocypha censetur. Succedunt quatuor Prophetæ majores; His adjungitur 12. Proph. minorum Liber unus; Ad hæc Job, Psalmi, Solomonis Libri tres; Intrà hunc Numerum concluſit Priscorum Auctoritas V. T. volumina, de quorum fide nefas esset dubitare. Nunc verò receptus est in USUM ECCLESIASTICUM & Sapientiæ, quem quidam suspicantur esse Philonis Judæi, & alius qui dicitur Ecclesiasticus, quem putant esse Jesu filii Sirach. Receptus est & Liber Tob. & Jud. &c. quos Hebræi non habebant. Sed Hieronymus testatur se vertisse ex editione Theodotionis. Cæterùm an Ecclesia receperit hos Libros eâdem Auctoritate, quâ cæteros, novit Ecclesiæ Spiritus.* a Ibid. *Canonicam appellant Scripturam, quæ citrà controversiam afflatu S. Spiritus prodita est.* b Idem in Schol. super præfat. Hieron. in Dan. *Mirum quod Hieronymus verum jugulat, id nunc passim legitur & canitur in Templis, imò nullo delectu legimus de Bel & Dracone, quam ille non veritus est appellare fabulam nec additurus, ni veritus fuisset, ne bonam voluminis partem detruncasse videretur: sed apud quos tandem? apud imperitos, inquit ipse. Tanto plus valit consuetudo multitudinis imperitæ, quàm hominis eruditi judicium.* c Idem, Epist. ad divin. literarum studiosos, præfixa Tom. 4. Oper. Hier. *Magni certè refert, quid quo Animo comprobet Ecclesia. ut enim PAREM tribuat AUCTORITATEM Hebræorum voluminibus, & quatuor Evangeliis; certè non vult IDEM ESSE POND. Judit, Tobiæ, et Sapientiæ Libris, quod Mosis Pentateucho.*

"so

"so *received* them; For she intended not to give the "*Same weight* of *Authority* and *honour* to the Books of "*Tobit*, *Judith*, and *Wisdom*, which is given to the *Five* "*Books* of *Moses* or the *Four Evangelists*. But maketh a great difference between them; though it hath pleased the late *Congregation* at *Trent*, to make them all *alike* and *equal*, and to give no more *Authority* and *Honor* to the *One*, then they do to the *Other*: wherein they had neither *Father*, nor, any other good *Writer* to go before them. And it is remarkable here, that in *Erasmus* his time, who had so many Corrivals both envious of his glory, and desirous of his ruine, yet there was not one among them all, (not *Sutor* and *Bedda*, not any Doctors of *Spain* or *Italy*, not the *Sorbonist's* themselves, who Censured divres *other* of *his Writings*,) that found any fault with him for *all these*, which he had published concerning the *Difference* betwixt the *Canonical*, and *Apocryphal or Ecclesiastical Scriptures*.

Anno Dom. 1534.

CLXXIII. Cardinal CAJETAN was at this time the common [a] *Oracle*, to whom most of the *Divines* in the Church of *Rome* had recourse, for their better resolution in any difficult or doubtfull Question, that occurred about the *Scriptures*, and the publick doctrine of the *Schools*: So that his Testimony will involve many more, and be of as good authority, as if we should now produce [b] a *great Number* of witnesses for us together. And in this particular Question he declareth himself (oftner then once) to be formally for us. Somewhat he had said to that purpose in his [c] *Commentaries* upon *Thomas Aquinas*; but afterwards in his *Commentaries* upon the *Bible* (which he wrote at *Rome*) he spake more cleerly.

a Thom. Stroz. in Epist. dedic. ante Commentar. Cajetani in Parab. Solom. *Ad quem velut commune Oraculum, seu pro Sacr. literarum involucris, seu pro casibus Consientiæ sive pro altioribus Theologiæ Mysteriis, ac difficillimis Quæstionibus confugere solebamus.* b Eisengren de Certitu. gratiæ, c. 9. *Magnus iste Cardinalis tantæ nobis authoritatis esse debet, ac si magnum Scriptorum numerum proferremus in medium.* c Cajetan. Com. in 2a. 2æ. q. 9. art. 4. ad. 2. & in 1. q. 89. art. 8. ad. 2.

For

For first in general, he [a] giveth us this as a *Rule* of the *Church*, "That what Books were *Canonical*, "or *not Canonical*, to S. *Jerom*, the same ought either "way to be so with *us*: And [b] that the whole *Latin* "*Church* is herein very much obliged to S. *Jerom*, "who by severing the *Canonical Books* of *Scripture* "from those that are *not Canonical*, hath freed us "from the Reproach of the *Hebrews*, that otherwise "might say, we had forged a *New Canon* of our own, "which the *Old Church* never knew. And then in particular, telleth *Pope Clement the VIIth*,) whose approbation he had,) [c] "that for this reason he would "let pass the *Apocryphal Books*, and spend no time in "writing any *Commentaries* upon them, [d] for that "*Judith*, and *Tobit*, and the *Maccabees*, together "with the Books of *Wisdom*, *Ecclesiasticus*, and the "[e] *Rest of Esther*, are all excluded from the *Canon*, "as [f] being insufficient to prove any *Matter of Faith*, "though they may be used and read, as profitable "and *Regular Books* for the *Edifying of the People*. In "which sense, and with which [g] *Distinction* (as he "there concludeth) both S. *Augustin* and the *Coun*-"*cil of Carthage* are to be taken, to *reconcile* them "with S. *Jerom*, and the *Council of Laodicea*, before produced. Whereby it is evident, that in the days of *Cardinal Cajetan* (which was but *Ten years* before the Council began at *Trent*,) all this went for good

a Idem Comment. in 1. cap. ad Heb. *Hieronymi Sortiti sumus Regulam, ne erremus in discretione Librorum Canonicorum; nam quos ille Canonicos tradidit, Canonicos habemus, et quos ille à Canonicis discrevit, extra Canonem habemus.* b Idem in Epist. dedicat. ad Papam Clem. VII. ante Com. in Libr. hist. V. T. *S. Hieronymo (Pater beatissime) universa Ecclesia Latina plurimum debet, non solùm ob annotatas, &c. —— sed etiam propter discretos ab eodem Libros Canonicos à non Canonicis. Liberavit siquidem nos ab Hebræorum opprobrio, quod fingamus nobis Antiqui Canonis Libros, aut Librorum Partes, quibus ipsi penitus carent.* c Ibid. *Quocirca quàm disposuissem prosequi Commentarios in Libros V. T. post Moysi Expositionem jam editam, Libros Historiales OMNES in unum volumen cogi, omissis reliquis à Hieronymo inter Apocrypha supputatis.* d Ibid. Comment. in ult. cap. Esther. *Et hoc loco terminamus Commentaria Librorum historialium V.T. Nam reliqui, videlicet Judith, Tobiæ, & Maccabæorum Libri à B. Hieronymo extra Canonicos Libros supputantur, & inter APOCRYPHA locantur, cum Libro Sapientiæ, et Ecclesiastico.* e Ibid. *Sex seu Septem sequentia Capitula sunt Apocrypha; et propterea non exponemus illa.* f Ibid. *Non sunt hi Libri Canonici, hoc est, non sunt Regulares ad firmandum ea quæ sunt FIDEI: possunt tamen dici Canonici, hoc est, Regulares ad ædificationem fidelium.* g Ibid. *Nec turberis Novitie, si alicubi repereris Libros istos inter Canonicos supputari, vel in sacris Conciliis, vel in sacris Doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba Conciliorum, quam Doctorum, &c.* ut suprà. *Cum hac enim distinctione discernere poteris et dicta Augustini in 20 de Doctr. chr. — scriptaque in Conciliis Carthag. et Laodic.*

a Catholick

[a] Catholick doctrine at [b] *Rome*; that is to say, in the year MDXXXIIII. Wherein (writing upon the *Prophets*, and having gone no farther then the *Third Chap.* of *Esay*) he dyed, when [c] he was most likely to have been chosen *Pope* after *Clement* the *VII*, if he had outlived him. I know how hot and angry both [d] *Catharin* and *Canus* were in this matter against *Cajetan*, but as *Homer* said of *Hector*, they [e] barked, and insulted over him, as *Dogs* over a *dead Lyon*. And yet it is observable, that as no man wrote any thing herein against him while he was *alive*, and able to answer for himself; so the *Sorbonne*, or the *Faculty* at *Paris*, that afterwards censur'd him for some *other matters*, (for they took upon them to censure all *Writings* that displeas'd them,) yet in *this particular* they had nothing to find fault with him.

a Bellarm. de Script. Eccl. *Cajetanus vir fuit summi ingenii, nec minoris pietatis.* Soto in 4m. dist. 5. quæst. unica art. 2. *Excellentissimè Catholicus.* Perre. in 1 Cap. Gen. *Vir de Mysteriis fidei benè sentiens, et de Theologia optimè meritus.* & in cap. 19. *vir admodum Catholicus.* Sixt. Senen. l. 4. Bibl. *Incomparabilis Theologus, et inter Doctissimos sui seculi Eruditissimus.*

b Cajetan. in Ecclesiast. c. 12. ad fin. *Et sic finitur Ecclesiastes cum omnibus Salomonis et Sap. libris, Salomonis quidem-- Reliquos autem qui vocantur Libri Sapientiales, quoniam Hieronymus EXTRA CANONICOS ad authoritatem FIDEI supputat, omittendos duximus, ad Prophetarum Oracula properantes,* Romæ die 23 Junii, Anno 1534. c *Orator*, qui eum post mortem laudavit. d *Homo ad carpendum promptulus.* Canus loc. theol. lib. 2. c. 11. e Bannez Tom. 2. q. 92. art. 3. *Certè potest dici de istis, quod de Græcis insultantibus Hectori jam mortuo dixit Homerus, Quod Leoni mortuo etiam lepores et Canes insultant.*

An. Dom. 1535.

CLXXIIII. But for *Catharin*'s opposition and heat against him, which brake forth not long after his death, (it was presently abated by another learned [a] DOCTOR of his own Order, and one of *Catharin*'s great friends, (much loved, and much honoured by him; who both reprehended and *derided* that *new opinion*, which *Catharin* first began to set out against *Cajetan*, and all the Doctors of the *Church* before him. For *Catharin* had nothing [b] herein to shew or produce for himself, but the pretended and uncertain Authorities of *Three Popes*; who

a Anonym. apud Catharin. adversus Cajetan. pag. 48. & 72. Edit. 1. *De Libris autem Tobiæ, Judith, Sapientiæ, Ecclesiastici et Maccabeorum cum amico meo illo, et Fratre mihi in Christo honorando, qui me ut INDOCTUM DERISIT, quòd HOS LIBROS in CANONE ECCLESIÆ esse professus sum, libenter habebo Sermonem.* b Catharin. lib. p. 39. Edit. 2. *Etsi enim alii aliter opinati sunt, non opinor hujusmodi hominum auctoritatem Pontificum decretis præferri. Patet enim in decretis Innocentii, Gelasii, et Eugenii in Concilio Florentino, hos Libros in Canone computari, et in eodem ordine, cum reliquis Scripturis Sanctis. Mitto Conc. illud Car.* 3.

to

to make the best of them which can be made, will never make up a *Church*, and to whose *decrees*, as likewise to the *Canon* of the Councel at *Carthage*, we have already given a full and sufficient accompt.

Anno Dom. 1535.

CLXXV. About the same time JOHN DRIEDO, a Professor of Divinity at *Lovain*, was imployed to write against *Luther*; and yet in his Book [a] of *Ecclesiastical Scriptures*, which he dedicated to the King of *Portugal*, first he acknowledgeth, [b] That the Histories of *Judith* and *Tobit*, &c. were not numbred in the time of the *Old Testament* among the *Canonical Books* of *Scripture*, but some of them accompted *Apocryphal*, as the *writings* of *unknown Authors*, and others some no *true Histories* at all; And Secondly, he confesseth, That under the *New Testament* the *Christian Church* hath not received *these Books* into the *same equal*, or *like Authority* with the *Canonical Scriptures*. Which is a pregnant Testimony against the *Councel* of *Trent*, that will follow by and by.

a Miræus de Script. Secul. 16. *Edidit de Ecclesiast. Dogm. & Scripturis Libros quatuor Caroli is voluminibus asserendis apprimè utiles.*

b Driedo de Eccl. Scrip. & Dogm. l. 1. c. 4. ad difficult. 3. *Hieronymus in Prol. Gal. Libros Judith & Tob. inter Apocrypha numerat quos tamen in Prol. super Judiæ & Tob. dicit apud Hebr. inter Hagiographa numerari, & nihilominus de CANONE S. Literarum esse SEPARATOS. Ad hanc difficultatem si non placeat mendosum esse Codicem) dicemus duplicia esse apud Hebr. Hagiographa, sicut & diximus duplicia esse Apocrypha Hagiogr.* 1. *Sanctorum Scripta quædam sunt, quorum auctoritas idonea est ad corroborandum ea, quæ sunt FIDEI: Hujus generis sunt Hagiogr. in CANONE BIBLIÆ. Alia verò sunt Hagiogr. quorum auctoritas ad assertiones FIDEI corroborandas non est idonea, quamvis habeantur vera & Sancta sicut habentur Hieronymi & Augustini Scripta, quæ vocantur Hagiographa* (1. *Sancta vel Sanctorum Scripta*) *Et hujus generis apud Hebr. sunt Historiæ Judith, & Tobiæ, etiam Ecclesiasticus, & Maccab. primus: quos sanè Libros quamvis habeant & legant, non tamen inter Canonicos Libros connumerant, sed inter Apocrypha, non quòd falsi sint, sed quòd tales sint, quorum occulta origo non claruit toti eorum Synagogæ;* 3m. *autem* 4m. *Esdr.* 2m. *Maccab. trium puerorum Hymnum Susannæ, ac Belis Draconisque historias, aut non habent, aut prorsus rejiciunt, & confictas tradunt.——Ecclesia tamen Christiana propter Auctoritatem veterum quorundam Sanctorum, qui leguntur usi fuisse testimonils ex hujusmodi Historiis, easdem piâ fide legit & non PRORSUS rejicit, nec contemnit, tametsi non PARI AUCTORITATE recipiat illos Libros cum SCRIPTURIS CANONICIS.*

Anno Dom. 1540.

CLXXVI. Not long before this *Councel* met, JOHN FERUS, a very learned man, and a most diligent Preacher, set forth his *Book*, which he intituled, *The Examination* of those that were to be *Ordain'd*

for

for the *Sacred Ministery* of the *Church*; and howsoever in after times the *Master-Inquisitor* put his Works into their *Expurgatory Index*, yet while he lived, and had the general approbation of all sorts of men both for life and learning, there was no exception made against him. [a] In *this Book* he instructeth his Scholars, as a known and ordinary *accompt* which they were to give of *their faith* in those *days*, That besides the XXVIII *Canonical Books* of *Scripture*, (to furnish which number they reckoned either Book of *Samuel*, the *Kings* and the *Chronicles*, with *Ruth*, *Nehem.* and the *Lamentations*, apart by themselves,) there were *IX Apocryphal*. Which *Nine* of old time were not *publickly Read* in the *Church*, nor was any man *press'd* with their *Authority*.

[a] Ferus in Examine Ordinand. *Sunt autem hi Libri Apocryphi, 3 & 4. Esd. Tobias, Judith, Liber Sapientiæ, Ecclesiasticus, Baruch, & Macchabæorum Libri duo. Omnes alii dicuntur Canonici, quia sunt irrefutabilis autoritatis etiam apud Judæos. Omnes igitur Libri V. T. numero sunt XXXVII, hoc est, CANONICORUM XXVIII APOCRYPHORUM IX. Olim verò in Ecclesia Apocryphi publice non recitabantur, nec quisquam autoritate eorum premebatur; sed domi quidem & privatim pro suo cujusque animo fas erat illos legere.*

An. Dom. 1541. & 1545. CLXXVII. Lastly, the Several Translations of the BIBLE, set forth at these times with special *Prefaces* before them; made as well by *Santes Pagninus* the Dominican at *Lyons*, by *Antonius Braciolus* in *Italy*, and by the *Authour* of *Birkman*'s Edition at *Antwerp*, as by *Robert Stephen* in the Edition of *Vatablus* at *Paris*; every one declaring the *Distinction*, that was then commonly known and receiv'd; between the *Canonical* and the *Apocryphal Books* of *Scripture*; all these (being join'd with the *former Authors* whom we have produced in *all Ages*) are most evident and sufficient witnesses, that neither *We* in the *Church of England*, nor the *Protestant Churches* abroad, have herein transgress'd those Bounds, which the *Prophets*, and *Apostles*, and generally all our *Forefathers* in the *Faith*, had set out, and prescribed for us.

CLXXVIII

CLXXVIII. And thus have we hitherto taken an exact and perfect *View* of what the *Catholick Church of God* hath delivered, concerning the CANON of DIVINE SCRIPTURE, in all Times, and in all Places; In JUDÆA, by the *Ancient Hebrews*, by CHRIST *himself*, and by his *Holy Apostles*; In PALESTINE and SYRIA, by *Justin Martyr*, *Eusebius*, *S. Jerom*, and *Damascen*; In the Apostolical Churches of ASIA, by *Melito*, *Polycrates*, and *Onesimus*; In PHRYGIA, CAPPADOCIA, LYCAONIA, and CYPRUS, by the *Council of Laodicea*, *S. Basil*, *Amphilochius*, *and Epiphanius*; In EGYPT, by *Clemens of Alexandria*, *Origen*, and *Athanasius*; In the other Churches of AFRICK, by *Julius*, *Tertullian*, *S. Cyprian*, *S. Augustine*, *the Council of Carthage*, *Junilius*, and *Primasius*; In all the FIVE PATRIARCHATES, by *S. Cyril*, *S. Greg. Nazianzen*, *S. John Chrysostome*, *Anastasius*, *S. Gregory*, *Nicephorus*, *and Balsamon*; In Greece, by *Dionysius*, *Antiochus*, *Adrianus*, *Leontius*, *Zonaras*, *Philippus*, and *Callistus*; In ITALY, by *Philastrius*, *Ruffin*, *Cassiodore*, *Comestor*, *Balbus*, *Antoninus*, *Mirandula*, *Cajetan*, and *Pagnin*; In SPAIN, by *Isidore*, *Hugo Card. Paulus Burg. Tostatus*, and *Ximenius*; In FRANCE, by *S. Hilary*, *The Divines of Marseilles*, *Victorinus of Poictiers*, *Charlemaigne's Bishops*, *Agobard*, *Radulphus*, *Honorius*, *Petrus Cluniac.* *Hugo*, and *Richardus* of *S. Victor's* at *Paris*, *Beleth*, *Petrus Cellen.* *Hervæus Natalis*, *Faber*, and *Clichtoveus*; In GERMANIE, and the LOW-COUNTREYS, by *Rabanus*, *Strabus*, *Hermannus Contract.* *Ado*, *Rupertus*, the *Ordinary* and *Interlineary-Gloss upon the Bible*, the *Gloss upon the Canon Law*, *Lyranus*, *Dionysius Carth.* *Erasmus*, *Driedo*, and *Ferus*; And in the Church of ENGLAND, by *Venerable Bede*, *Alcuin*, *Giselbert*, *Joh. Sarisburiensis*, *Brito*, *Ocham*, *Thomas Anglicus*, and *Thomas Walden*; besides *Divers others*, that are not here numbred. Of whom, it must not be denied, but that *Some* there were, who in many *Other Matters of Religion* were violently carried away with the Abuses and *Streams* of the *Times*; but in

this particular, which we have examined and followed through *all the Ages of the Church*, the *Current* ran clear and smooth among them.

CHAP. XVIII.

The New Decree of the Councel at Trent *against all the former Testimonies of the Universal Church.*

CLXXIX. NOw, after *all these*, followed an *Assembly* of a *Few Men* at *Trent*, (who took upon them the stile and Authority of a *General* and *Oecumenical Councel*,) that made a * *Decree* among themselves, to controul the *whole world*, and as in *Sundry Points* besides, so in *this*, devise a *New Article* of *Faith*, for their own pleasure, whereof neither their *own Church*, nor any *other Church* of *Christendom*, had ever heard before.

An. Dom. 1546. 8 *April.*

CLXXX. An *Assembly* of men, such a one as it was, that by their Magisterial and undue proceedings there, have done more hurt, and made a greater *Schism* in the *Church* of *God*, then all the Malice of wicked and unpeaceful persons, was ever able to do, since *Christ* left his Legacy of *Truth* and *Peace* among his *Disciples*, and foretold the *Offences* that would afterwards arise, to pervert and mislead others, who were not the better aware of them.

A brief History of the first occasion, and beginning of the Councel of *Trent*.

CLXXXI. But this *Assembly* at *Trent*, had this occasion. When divers *Abuses* in Religion, (wherewith many men in those days were justly scandaliz'd,) began first to be *Reformed* in *Germany*, Pope *Leo* the *Tenth*, and those that followed the interests of the Court at *Rome*, with great *violence* and *direful proceedings* opposing themselves against *all Persons* that favoured *Reformation*, there was a *Schism* made of *one part* from the *other*; and the Popes *Bull of*

of Excommunication went abroad; wherein all men were commanded to drive the *Reformers* and all their *Adherents* (among whom *Frederick* the Duke of *Saxony* was one,) out of their Lands and Countreys. But this manner of proceeding with them, augmented the *Schism*, and made the *Rent* greater then it was before. For the healing whereof, and for the preventing of further Troubles that might ensue, it was the common judgment, and desire both of the *German Princes*, and of all others that affected the *Unity* and *Peace* of the *Church*, that a free and Lawful *Councel* might be generally summoned, through these *Western Parts*, to be held in some convenient place of the *Empire*. But the very Name of a *Councel* abroad, (out of the *Lateran* Palace,) was dreadful to *Pope Leo*, who [a] living in his Magnificence and Ease at *Rome*, where he had plenty and pleasure daily to attend him; and fearing lest peradventure this New *Councel*, if it should be call'd together, might prove as fatal to *himself*, as the *Councels* of *Constance* and *Basil* did to some of his *Predecessors*, he was not very willing to hear of it at all. And while he was deliberating how to decline it, and to put it off, he fell sick and dyed.

[a] Petr. Suav. in Histor. Concil. Trid. lib. 1.

CLXXXII. After him succeeded *Adrian the Sixth*; [b] who in former times had been the *Emperor's* Schoolmaster, but was then his Lieutenant, or the chief Governour under him in *Spain*, From whence coming speedily to *Rome*, and there advising with himself, what was best to be done for the satisfying of the Princes and People in *Germany*, he sent his *Legate* to the *Diet* at *Norinberg*, with Letters, and large Promises to the Princes there assembled, [c] "that if they would proceed against *Luther* (in case "they could not otherwise reduce him) as their "pre-

[b] Sleidan. Com. lib. 3 & 4.

[c] Petr. Suav. ibid.

"predecessors had done against *John Hus*, and *Jerom* "of *Prage* in the Council of *Constance*, his own inten- "tion, and full resolution was, to set his chiefest "Cares upon *Reforming* the *Abuses* of the *Church*, "and the *Abominations* of the *See* and *Court* of *Rome*, "from whence peradventure all the present mischiefs "had proceeded; and that this He would the rather "do, because he saw that all the World did earnest- "ly desire it. Whereunto the Answer of the *Diet* "was, that if *Luther*'s case, and the confessed *Errours* "of the *Church*, might be both considered, and treated "on together, there was no better means to reduce "all things to tranquility, then a free, Christian "Council to be appointed, by the Emperor's consent, "in some convenient place of *Germany*, where every "one might have liberty to come, and give that ad- "vice, which should most tend to the honour of "*God*, and the Advancement of his true *Religion*. And though the *Legate* was not so well pleased with these *Conditions* which they annexed to their demand of a *Council*, yet they stood strictly upon them, and thought them both necessary, and modest enough, and that the *Pope* could not be justly offended with them. But as soon as this Answer was carried back to *Rome*, the *Pope* had no leisure either to begin his intended *Reformation*, or to determine any thing about the desire that was made of a *Council*. For presently after, he also died, and *Clement the Seventh* was put into his place.

CLXXXIII. But this man during all the time of his Papacy, [a] studiously declined the necessity of a *Council*, and would by no means hear of it, especially with condition to have it celebrated in *Germany*; whereunto notwithstanding he was often pressed by the *Emperour* himself, who one while was minded

a Peter. Suav. Ibid.

minded, in case the *Pope* would not assent unto it, to call it by his own Authority, and otherwhiles sollicited the Colledge of *Cardinals* to do it. But the *Pope* and *Cardinals* both, fearing it was impossible to make the *Germans* accept of such a *Council*, as might be most serviceable to the Court of *Rome*, and being resolute to have *no other*, they sent a [a] *Nuncio* to propose those Conditions about it, which they knew would never be taken. And thus the time passed away, till this *Pope* likewise fell into a sharp infirmity, which made an end of his life.

a Joh. Sleidan. lib. 3.

CLXXXIIII. To him succeeded *Paul the Third*, who was a [b] Prelate that among all his other qualities, made more esteem of none, then of [c] dissimulation. And therefore making show, that he feared not a *Council*, as Pope *Clement the VIIth* did, and being well assured that he could not be inforced to give his assent to the Calling of it in such a manner, and in such a place, where he could have no advantage by it, but that he might make use of the Court and the Clergy, if need were, to contradict and hinder it, when he pleased; he seemed by all means to desire it. To this purpose he sent his several *Nuncio*'s to the *Emperour*, and other Christian Princes, to declare unto them all, that He and his Colledge of Cardinals had absolutely determined the Celebration of a *Council*, but that for the time and place of it He was not yet resolved what to do. Afterwards upon conference with the *Emperour*, who went in person to *Rome* about it, and upon such Conditions as might no way derogate from the power and greatness of the *Papacy*, he condescended so far that a *Synod* should be summoned at *Mantua* in *Italy*, and sent forth his * *Bull of Indiction* to have it begin there, about a † year following. In the mean while,

b Petr. Suav. Ibid.

c Petr. Suav. Ibid.

* Dated 12. Jun. 1536.

† 27 Maii An. 1537.

while, the *King* of *England* and the *Princes* of *Germany* making their publick Remonstrances against it, and the *Duke* of *Mantoua* refusing to admit the Councel into his City, but upon such conditions as would have been too costly for the Court of *Rome*; that design was laid aside, and the Indiction that the *Pope* made there, came to nothing. Not long after he sent out another *Bull* for a *Councel* to be[a] held at *Vicenza*, a City under the dominion of the *Venetians*; but this *Second Indiction* meeting with the same oppositions that the *former* did, and the *Popes Legates* attending there to no purpose, (for there was not any *Prelate* or other *Ecclesiastical Person* that repaired thither to them,) at the last after divers *Prorogations* and *Suspensions*, there came forth a *Third Bull*, which commanded all Bishops and *Abbots*, together with other *Priviledged* persons,[b] (that had all taken an *Oath* to be obedient to the *Pope* and See of *Rome*,) to repair to the City of *Trent* upon the Confines of *Italy*, and there to attend the *Popes Legates* for the Celebration of a *Councel* which he intended to begin the first day of *November* in the year MDXLII.

[a] 1 Maii. An. 1538.

[b] Verba in Bulla Indictionis contenta. *Vi jurisjurandi quod Papæ Romano, & Sedi Apostolicæ præstiterunt, ac Sanctæ virtute obedientiæ, &c.*

CLXXXV. But the Princes and all the Reformed Churches in *Germany*, together with the Kingdoms of *England*, and *Denmark*, and many other places besides, immediately set forth their Protestations, and made their just Exceptions against it; alledging, That the calling of this *Councel* by the *Popes* Authority alone, was contrary to the Rights of *Kings*, and the Ancient Customes of the *Church*; That he had summoned no other Persons thither, nor intended to admit any, either to debate or to give their voice there, but such onely as had first sworn obedience to him; That he took upon him most unjustly, to be

be *Judge* there in his own cause, knowing well what Accusations were laid against him, both for arrogating to himself an absolute and universal *Monarchy* over all the Churches of the World, (falsely pretended to be given him either by *Divine right*, or by any *Humane Concession*, (and for many other enormous abuses in Religion, which by that usurped power he sought still to maintain, and to suffer nothing else to pass in that *Councel*: but what should be most advantagious to his own ends. They protested therefore against it, as being a politick and Papal device, wherewith to delude the world under the name of a *Councel*.

CLXXXVI. Nor did the *Popes* proceedings herein give them any cause to change their mind, or withdraw their protestation. For First, he sent his Three Legates to *Trent*, with a bare Mandate only to entertain such Prelates and Ambassadours as should come thither, by giving them fair words, but in no wise to make any publick Act, before they had received further Instructions from *him*, which he meant to send them at his own time, and as he saw cause himself. A few Bishops likewise, whom he esteemed to be most addicted to him, were commanded to go thither, and had special order not to make too much hast in their journey. Besides these, and some three or four Neapolitan Bishops, whom the Emperour sent along thither with his Ambassadour, rather to watch what the Pope did, then for any thing else, (for as the case then stood, he hoped for no good to be done,) there were not any more to make up a *General Councel*. Whereupon after they had been there seven Months, and did nothing, they all departed, and the Pope recalled his Legats, deferring his *Councel* to another season,

 that

that might be more commodious for him.

CLXXXVII. In the mean while, there was a League made between the Emperour and the King of *England*, which the Pope took as one of the greatest affronts and scorns that could be put upon him. For he had not only excommunicated and cursed the King, as a Schismatick destinated to eternal damnation; but depos'd him from his Regal Authority, and deprived him of all his Rightful dominions, giving away both from him and his adherents whatsoever they possessed, and commanding that his subjects should render him no obedience, that strangers should have no commerce in his Kingdom, that Christian Princes should joyn together to persecute him, and that all men should take arms against him, whose Estate and Goods, (by vertue of his Papall and plenary power,) he granted them for their Prey, and his person for their Slave. Besides, he had declared the Protestants of *Germany* to be Hereticks, whom nevertheless the Emperour had received into his protection, and done divers favours to them. All which, together with the Wars that were now on foot abroad, and wherein the Pope himself also had a hand, put the thoughts of his Councel, which he had begun at *Trent*, to lay still and quiet all the year long.

CLXXXVIII. But after the Terms of peace between the Emperour and the French King were concluded, whereof one was, that they should joyntly endeavour to restore the Church unto her ancient purity and concord in Religion, and to reform the Court of *Rome*, from whence all the present dissensions were derived, the Pope thought, it concern'd him neerely now, to go on with the *Councel*; and having no further pretext whereupon to

to delay it any longer, all his Cares were, how to call and order it to his *own* best advantage. For this purpose therefore he sent forth another Bull, and sent his Legates to *Trent*, to begin the Councel *there* upon the XV. of *March*, in the year MDXLV. but he gave them no Commission, or Letters of instruction, after what manner to proceed in it, till he had further advised about it, meaning to govern himself in that behalf, as he found occasion, best fitted to his own ends.

CLXXXIX. When the Legates came to *Trent*, they found no Prelate there but the Bishop of the place. Yet within a few days after there came *Three* Italian Bishops to them, who being dependants upon the Court of *Rome*, and men very ready to promote the Popes service, had order from him to be there with the first. For his desire was, that the Councel should begin with as few as might be, and they to regulate the rest that came after. In order whereunto, he sent his Brief, and gave his Legates a Faculty, to preside in the Councel under his Name and Authority; with special directions, * not to suffer any thing to be propos'd and offered there to publick debate, which had not first been privately approved by themselves, nor any thing to be put to the Question and defined, which had not been formerly sent to *Rome*, and assented to by Him; and with power, if need were to do him service in it, [a] either to break up the Councel for altogether, or to suspend and prorogue it from time to time, or to remove and translate it from one place to another, at their pleasure: which was a device, [b] whereby all Attempts and motions that might be made against the Enormities of the *Roman Court*, should be sure to be defeated. For above all other things this

* Hist. Conc. Trident. lib. 2. *Papa Legatos suos monuit, Ne decretum ullum in Concessu promulgarent, prinsquam illud Romæ sibi communicassent. Sed ut mandata ab Eo expectarent, quid in Concilio proponendum, deliberandum & concludendum esset.*

a Bulla Pauli 3. *Plenam & liberam potestatem & facultatem, quandocunque vobis videbitur, Concilium de Civitate Tridentinâ ad quancunque aliam commodiorem, de quâ vobis etiam videbitur, transferendi, & mutandi, ac illud in ipsa Civitate Tridentinâ suspendendi & dissolvendi vobis concedimus.*

b Hist. Conc. Trid. lib. 2. *Quo arcano, omnem deliberationem Curiæ Romanæ studiis adversam facile erat interturbare.*

this was the principal matter, which was given them in charge, [a] that they should not in any case suffer the Authority and power of the *Pope* to be questioned. There was a proviso in the first words of the Bull, [b] that they should do nothing without consent of the Councel, but [c] afterwards that clause was thought needfull to be altered, and the *Legates* had an absolute power given them, independent of any but the *Pope* himself, whose service they only attended.

a Ibid. *Ne unquam quâcunque de causâ ad disputationem de Auctoritate Papæ veniatur.*

b Bull. Ibid. *De Concilii assensu omnia esse facienda.*

c Ibid. *Illi per Literas Pontifici significârunt, clausulam illam in agendo ipsos plus satis constringere, & inutilissimum quemq; præsulem Legatis exæquare—Itaque rerationibusq; Romæ diligenter consideratis, atq; erendato de Legatorum sententia diplomate, absoluta iis concessa est potestas,* &c.

CXC. Two Months passed after their coming to *Trent*, before they got Twenty Prelates into their company, and because they were somewhat asham'd to begin their Oecumenical Councel, (as they are not ashamed to call it) with so small a Number, they perswaded the Pope to put it off for Eight Moneths longer; though much adoe they had to perswade the Prelates to stay all that while with them. But by the Moneths of *December* and *January* following (having in the mean while contented the poorer sort of Bishops with a pension of forty duckets a piece procured for them out of the Popes Coffers,) they grew to somewhat a greater Number. For besides the *Legates*, and the *Cardinal Bishop* of *Trent*, there were present *Four Archbishops*, *Eight and Twenty Bishops*, *Three Abbots*, and *Four Generals*. And [d] these *Three and Forty Persons* made the *General Councel*. Among whom [e] Two of the Archbishops were

d Hist. Conc. Trid. ibid. *Ex quibus 43. Concilium illud Generale Constabat.*

e Ibid. & apud Sleidan. lib. 17. *Cæterum in quatuor illis Archiepiscopis erant duo, velut personati. Olaus Magnus upsalensis, & Robertus Venantius Scotus, Armachanus. Erat autem hic cæcus, & tamen non solùm missificabat, verum etiàm per celeres equos currebat. Hos ergò duos Pontifex in Cætu Tridentino esse voluit, ostentationis causa tantum, quasi isti duo populi tam longinqui, Gothi & Hiberni, potestatem ipsius agnoscerent, cùm illi reverà, præter umbram, & nudum Titulum, nihil haberent.*

only

only Titular, being the Popes Pensioners at *Rome*, and now sent to *Trent*, to increase the Number, and to depend upon the Legates, but in those Churches, whereof they bare the Names, had they nothing to do; nor were they any lawful and true Bishops at all. The one of these was *Olaus Magnus* the *Goth*, who went for the Archbishop of *Upsale* in Swedeland; and the other Blind Sir *Robert* the *Scot*, who appeared for the Primate of *Armaugh* in *Ireland*, and of whom it was then commonly said, that as poreblind as he was, yet had he the commendation to ride post the best in the World. And with these men they began their *Oecumenical Chapter* at *Trent*.

CXCI. Where the [a] *First Session* was spent in Ceremony, and opening the Councel; the [b] *Second* in prescribing Orders to themselves and their families; the [c] *Third* in reciting the Symbole of the Church, which we call the Nicene Creed; (and it had been well, if they had extended it no further, with * adding so many New Articles of Faith to it, as afterwards they did; But in the [d] *Fourth Session* they began their *Anathema's*, and Cursed all other persons of the World, that did not receive their NEW CANON of SCRIPTURE, in such manner and form, as they were then pleas'd first to appoint it. And this bringeth the story of their proceedings home, to that matter which we have set forth in all Ages of the Church before.

a 13 Decemb. 1545.

b 7 Januarii 1546.

c 4 Februarii 1546.

* In Bulla Papæ Pii Quarti.

d 8 Aprilis An. Dom. 1546.

CXCII. At this Assembly in *Trent*, they had their private *Congregations*, which were appointed to be kept twice a week at one of the Legates Houses, for the proposing, debating, and framing of all their *Decrees*, before they were brought to be voted and defined abroad in any publick *Session*; for by this means the Legates would be sure, either to have

every

every thing prepared to their own mind, and be able to number the voices before hand which way they would be given, or else not to suffer the matter to be brought to any open definition in their *Councel* at all. The CANON of the SCRIPTURE therefore being propos'd and discourſed of in four *Congregations*, ſome urged the diſtinction that Saint *Jerom* had herein made, as a known Rule and direction for the Church, to whom they added S. *Auguſtine* and S. *Gregory*, who both made a difference between the *Canonical* and the *Other Books* of *Scripture* in the *Old Teſtament*. Some thought it better to make no diſtinction at all, but to follow the Councel of *Carthage*, or Pope *Innocent* the firſt, by making a general Catalogue of *all the Books* together, and to ſay no more. Others deſired to have them ſorted into Three Ranks, the *firſt* of thoſe which have been alwayes held and believed to be divine; the *Second* of ſuch, as have been queſtion'd by ſome particular men, but received into Canonical Authority by the Church; and the *third* of thoſe, whereof there hath never been any aſſurance, which are the ſeven Books of *Tobit*, *Wiſdom*, *Eccleſiaſticus*, *Judith*, *Baruch*, and the *Maccabees*, beſides ſome Chapters of *Daniel* and *Heſter*. But there were certain perſons among them, (of whom *Catharin* was the chief, who made it a main part of his buſineſs, to oppoſe the Writings of Cardinal *Cajetan*,) that would needs have them *all* declared, to be in *all parts*, as they ſtand in the *Latin Bible*, of *Divine and Equal Authority*: Only the Book of *Baruch* troubled them, which was never put into the Number, either by the *Pope*, or the Councel of *Carthage*; but howſoever, becauſe it was ſometimes *read* in the Church, this alone was thought reaſon enough by them, to have it made *Canonical*. And in the end the voices of

of theſe men, with ſome others that were got to be of their faction, (though by divers of the more learned ſort there confronted,) made the major part of XLIII, or ſome *Few Perſons* more, and prevailed for an *Oecumenical Decree* of all the Biſhops in the World.

CXCIII. For when the day of *Seſſion* came, this Decree was drawn up and voted by them, [a] "*That* "*the Synod doth receive with* EQUAL *Veneration, all* "*the Books of the Old and New Teſtament, together with* "*the unwritten Traditions belonging both to Faith and* "*Manners, as proceeding from the Mouth of Chriſt, or* "*dictated by the Holy Ghoſt.---That among theſe Books,* "Tobit *and* Judith, Wiſdom *and* Eccleſiaſticus, Ba- "ruch *and the* Maccabees, *together with the Parts of* "Daniel *and* Heſter *ought to be numbered;* ---*And that* "*if any perſon doth not receive them All* as *Sacred and* "*Canonical---Let him be Accurſed.*

[a] Conc. Trident. Seſ. 4. *Sacro Sancta, oecumenica & generalis Synodus Tridentina--- Omnes libros tam veteris quàm Novi Teſtamenti, cum utriusque unus Deus ſit Author, nec non Traditiones ipſas (ſive ſcripto) tum ad FIDEM, tum ad Mores, pertinentes, tanquàm ore tenus à Chriſto, vel à Spiritu Sancto dictatas--- PARI pietatis affectu ac reverentiâ ſuſcipit & venerator. Sunt verò Libri Sacri, ne cui dubitatio ſuboriri poſſit, quinam ſint, hi infra ſcripti; Teſtamenti Veteris Quinque Moſis, Joſua, Judices, Ruth, Quatuor Regum, Duo Paralip. Eſdras, Nehemias, Tobias, Judith, Eſther, Job, Pſal. Parab. Eccleſiaſtes Cant. Canticorum. Sap. Eccleſiaſticus, Eſaias, Jerem. Baruc. Ezech. Dan. XII. Proph. minores, & Duo Maccabæorum---Si quis autem Libros ipſos integros cum omnibus ſuis partibus ---pro Sacris & Canonicis non ſuſceperit ANATHEMA SIT.*

CXCIV. Wherein that which they define concerning *unwritten Traditions*, is no leſs againſt the Truth, and againſt all Antiquity, than what they determine ſo rashly, and yet ſo magiſterially, without any example, or *Catholick Tradition* before them, about the *New Scriptures*. But as they had neither *Councel*, nor *Father*, nor *Schoolmen*, nor *other writer*, that ever ſpake like them in former Ages, ſo at this very time, they had none but their own ſmall and inconſiderable number to give a ſuffrage to this their Synodicall, or (as they moſt unruly and vainly called it) their *Oecumenical Decree*. For of the *Greek Church* they had not one, unleſs it were ſome ſuch

as

as blind Sir *Robert* of *Scotland* was; of the *English* as few, (for the Bishop of *Worcester Richard Pates* was not yet come among them, and when afterwards He went thither, He was there but in a private and personal capacity, having *no employment given him from the *Church of England*,) of the *Helvetian*, *German*, and *Northern Churches* none; of the* *French* Scarce Two, of the *Spanish* not many; all the rest we find to be *Italians*, (and they, as yet, no such great number of them neither,) among whom divers were a the *Popes Pensioners*, and sent thither b to out-ballance other mens voices; some of them titular, and some c unlearned. And was it ever heard in the World before, that XL Bishops of *Italy*, assisted peradventure with *half a Score* others, should make up a *General Councel* for all *Christendom*? wherein, as there was not d any one greatly remarkable for learning, that voted this *Canonical* Authority to those Books, which by the Consent of the Oriental and Occidental Churches were ever held to be *uncertain* and *Apocryphal*, so some of them were Lawyers, perhaps learned in that profession, but of little understanding in Religion; and though other-some were Divines, yet many of them were of less then ordinary sufficience; but the greater Number

* Sleidan. Comment. lib. 17. *In his duo Galli, quinque Hispani, Illiricus unus, Reliqui omnes Itali.*

c Hist. Concil. Trid. lib 2. *Multi inopes spe ac pollicitationibus illecti quibus prospiciendum fuit, nec enim tam parcè ac tenuiter Tridenti atq; Romæ sustentari potuerunt. Romæ enim quùm NULLA essent Auctoritate, vitam humilem & aliis obnoxiam tolerabant: in Concilio autem majores sibi animos sumebant, & crescente existimatione, rem quoque auctiorem expectabant.* Item, Joh. Sleid. lib. 17. Anno 1546. *Erat Romæ Olaus Magnus. Huic Pontifex Archiepiscopatum Gothicum, licet extrà commercium Eccles. Rom. positum, confert & Concilio Trid. interesse jubet, & ad victum quotidianum aureos dat Menstruos quindecim.* b Claud. Espens. digress. 1. ad 1. cap. epist. ad Titum. *Factum est posterioribus Seculis, ut quod meritò in Conc. Basil. Ludovicus Arelatensis querebatur: in Conciliis id Demùm fiat, & necessario fiat, quod Nationi placeat Italicæ, ut quæ sola Episcoporum, (qui & ipsi soli vocem illic decisivam habent,) numero Nationes alias æquet aut superet, sicut scripsit lib. 1. de Gestis ejus Concil. Æneas Sylvius nondum Pius. Hæc illa est Helena, quæ nuper Tridenti obtinuit.* s Alf. à Castro. de hær. Puint. lib. 3. *Eorum aliqui nec benè Latinè legere noverunt. Cujus rei exempla sunt Episcopi Italici.* d Hist. Conc. Trid. lib. 2. *Audax inceptum videbatur 5. Card. & 48. Episcopos, auctoritatem Canonica Libris anteà incertis & Apocryphis dare. In his tamen præsulibus non temerè reperiri aliquem præcellentis doctrinæ laude insignem; Leguleios esse aliquot, in juris professione fortè doctos sed Religionis non admodùm intelligentes, perpaucos Theologos, eosque eruditione infrà vulgus Theologorum, plerosque Aulicos, ex iis aliquos titulares tantùm, & Episcopos Magnam partem Civitatum adeo minutarum, ut si quisque clerum & populum cui præsit, referat, vix omnes Millesimam Orbis Christiani partem repræsentent.*

were

were Courtiers, and Bishops of such small places (or dignities only titular,) that Supposing every one to represent the Clergy and people from whom he came, it could not be said, that one of a Thousand in *Christendom*, was represented in this pretended *Council*.

CXCV. Those few Persons that voted this *New Decree*, alledged for themselves the Canon of the Council at *Carthage*, and the Doubtful Decrees of Pope *Innocent* and *Gelasius*. But if they had followed any of these Patterns, they would never have put the Book b of *Baruch* into their *Canonical Catalogue*; nor said, that any of the *Rest* (now contested) ought c to be the *Rule of Faith*, no less then *those* which are not contested; nor would they have added their *Anathema* against all men that were otherwise minded. How those *Two Popes*, together with d S. *Augustin*, and the *African Council*, are to be understood, and taken in that sence, which may not contradict both themselves, and the universal doctrine of the Church in their times, and in all times before them, we have at large set forth in their own Ages, nor can any thing be brought more to the purpose or better and more truly to expound them, then the judgement of *Tostatus*, and Cardinal *Cajetan*, who for the happiness and depth of their understanding, as likewise for their admirable industry and diligence, were accompted the prime Divines of those times wherein they lived, and many more ages besides, being so well read in the *Scriptures*, together with the *ancient* and later *Doctours*, whom they had studied from their child-hood, that there was no Prelate or person in the *Council* of *Trent*, who might have thought himself too good to learn of them. And if in this little new *Council* and Decree they had proceeded no further then S. *Augustin* or the *Africans* and *Innocent*

b Concil. Trident. Sess. 4.

c Ibid. *Omnes itaque intelligant quibus potissimum testimoniis ac præsidiis in Confirmandis Dogmatibus, &c. ipsa Synodus usura sit.* Hoc est, Libris omnibus prædictis.

d Lib. 2. de Doctr. Christiana.

did

did, there might have been some tolerable sence and explication given of it; whereas by the Terms wherein they have now addressed it, they have left the world no way, either to reconcile it to the former, or to render it sufferable to the future Ages of the Church. For whosoever receiveth this *Council of Trent*, he must not only receive the controverted and additional *Books* of the *Old Testament*, as permitted to be *Read* for instruction and good examples of manners, (which was all that ever the *Church* allowed to them;) but he must likewise take and believe them, *under pain of eternal damnation*, to be in all parts *Equal* and of *like Authority* to the writings of *Moses* and *the Prophets*, for the establishing of his *Faith*, and founding the main points of his Religion upon them: And, which is more, must not only believe so *himself*, but be bound also to believe, that [a] every one is *Damn'd*, who doth not herein believe as much as *he*, or thinketh any man can be *Saved*, that believeth otherwise then *he*, and the *Council of Trent* doth. Which shutteth up the doors against all moderation, and Christian Charity, from ever coming in, to abide in their dwellings that are tyed to maintain their own Errour (this and many more) with such passionate severity.

[a] Concil. Trid. Sess. 4. *Si quis ipsos Libros cum omnibus suis partibus, &c. Non susceperit, ANATHEMA SIT.* Et in Bulla Papæ Pii 4. ad finem Concilii de Professione Fidei Tridentinæ, *EXTRA HANC FIDEM NEMO POTEST ESSE SALVUS.*

CXCVI. Somewhat they think is said to defend this *Decree* of their *Council* from novelty, when they produce Pope *Eugenius*, and the Council of *Florence*, delivering to them the same *Canon of Scripture*, which they have delivered to others; and which he received (at near a thousand years distance) from *Gelasius*; *Gelasius* from S. *Augustin*; S. *Augustin* from the Council of *Carthage*; and the Council of *Carthage* from Pope *Innocent*; For these be all the Authorities, whereunto they are able to pretend for XV hundred years together, and upwards, since their *New Canonical*

Canonical Scriptures were first written. But, besides that these Authorities are some of them uncertain, and some misconstrued, and that none of them were ever taken (during all the respective Ages before, neither by one Writer, nor other,) in that sence to which the Masters and the Disciples of *Trent* have lately stretch'd them; we will be bold to say, that they shall never be able to shew the Curstness of their *Anathema* out of any, or all these Authorities together. For howsoever after S. *Augustin's* time, they may happen to find Two or Three Writers, that sometimes numbred the *Books* promiscuously, as *he* and the Council of *Carthage* did; yet they can never find, that any of those Writers either made the Ecclesiastical Books EQUAL to the Canonical in their proper nature and Authority, or that *Gelasius*, or *Eugenius* himself, (if the wandring *Decrees* that go under their Names were worth the while to be here mentioned,) set their *Anathema* and their *Curse* upon any man, to exclude him from the Communion of God's Church upon Earth, and from all interest in the Kingdom of Heaven, if he would not forsake the *Old Canon*, to follow the *New*, and make no difference at all between *Moses* and the *Maccabees*: For this is it, (making the Two Canons EQUAL, and pronouncing them ACCURSED that were otherwise minded,) which the Council of *Trent* hath done, and done it the first of any other Persons in the world.

CXCVII. For which their doings herein they have nothing to plead. For either must they plead the common *Testimony* of the Church before them, or a peculiar *Revelation* given them to this purpose by God himself, or the special *Power* of their own Church, to alter and advance the former condition of the *Books* (now debated) at their pleasure. But

 first,

first, the *Testimony* of the *Catholick Church*, whereby this Controversie, (to manifest the Perpetual Tradition, or matter of fact in it,) ought to be decided, is altogether against them, as we have produc'd and proved it in *every Age* both under the *Old Testament*, and under the *New*. Then, to any special *Revelation* that they had about this matter, they do not pretend themselves; nor are there any such *New Revelations* given in these times, (and where they are pretended, they are never to be admitted,) which be opposite to the *Ancient Rules* of *Verity* and *Religion* received by the Church of God in all times heretofore. And for the *Power* that they had at *Trent*, to regulate either their own Church, or any other, in things of this nature; as we know none they have, so it is their own [a] Confession that none they ought to have, challenging no other power in this particular, then only to *Declare* what *Books* were truly and properly *Canonical* in the Church before, and not to *make* them so, otherwise then *God* had formerly both *made* and *declared* the perfect CANON of HIS SCRIPTURES to their hands.

CXCVIII. When they cannot tell else what to say, they are (some of them) content now, to let the *Books*, (promiscuously numbred in one general Catalogue, be distributed into Two several Ranks of a [b] *First* and a *Second Canon*. And truly for asmuch as pertaineth to them in the *Old Testament*, (for we acknowledge no such distribution in the *New*,) there may be a good use made of this distinction, whereby to reconcile the Epistle of Pope *Innocent*, (if ever there was any such,) and the Catalogue, that S. *Augustin* and the Council of *Carthage* made,

[a] Bellarm. de verbo Dei, lib. 1. cap. 10. Sect. Itaque. *Non dicimus, Ecclesiam, id est, Papam posse pro suo arbitratu facere Librum Canonicum de Non Canonico,* &c. *Fatemur enim Ecclesiam nullo modo posse facere Librum Canonicum de Non Canonico, nec contrà; sed tantùm declarare, quis sit habendus Canonicus; & hoc non temerè, nec pro arbitratu, sed ex veterum testimoniis,* &c. Which *Testimonies* have been fully related, and proved to be against him in this *Scholastical History*, and *Treatise* of them all.

[b] Sixt. Senens. Bibl. lib. 1. Sect. 1. *Canonici Libri duobus inter se Ordinibus distinguuntur; quorum alter Prior est, alter Posterior.---Canonici Primi Ordinis, (quos Proto-Canonicos appellamus) sunt indubitatæ fidei.-----Canonici Secundi Ordinis, (qui olim Ecclesiastici vocabantur, & nunc à Nobis Deutero Canonici dicuntur,) illi sunt, de quibus, quia non statim sub ipsis Apostolorum temporibus, sed longè post ad notitiam totius Ecclesiæ pervenerunt, inter Catholicos fuit aliquando sententia anceps, veluti sunt in V.T. Libri Tobiæ, Judith, Baruch,* &c.

to the Universal Consent of the *Church*, before, and after their times. For the *Second Canon* was never made EQUAL to the *First*, nor did they intend to attribute the LIKE Authority in all things to *all* the *Books* of either sort together. But in the mean while there will be no such use of this distinction had, to reconcile the *Decree* of the Council at *Trent*, either to S. *Augustin*, or to S. *Augustin*'s Ancestors, or to *any other* Ecclesiastical writer that follow'd him. For our new Masters will by no means grant, that the *Books* of the *Second Order* are to be distinguished from the *first*, as any way *Second* or *inferiour* to them in dignity, but contend and believe, that they have *both alike* as much *Truth*, and *Equally* as much *Authority*, the one as the Other; admitting no other difference between them, then a difference of *Time* only, wherein they were written, and made *known* to the world; and hereupon commanding all the World, upon pain and peril of their Eternal perdition, to believe as they do, (or at least say they do, if a man might believe and trust them,) that it is no less a necessary *Article* of the *Christian Faith* to believe the *Books* which we call *Apocryphal*, to be as *Canonical* as the other are, and both to be penn'd by the *Holy Ghost*, then to believe that *God* is the *Creatour* of *Heaven and Earth*, or that *Christ* was *Born* of the *Blessed Virgin*; for they have [a] put *both these*, and the *Decrees* of the

[a] Concil. Trid. In Bulla super forma Juramenti Professionis fidei. *Ut unius ejusdem Fidei Professio uniformiter ab Omnibus exhibeatur, unicáque & certa illius Forma cunctis innotescat, -Formam ipsam publicari fecimus --& juxta hanc ac non aliam formam, professionem Fidei solenniter fieri Auctoritate Apostolicâ districtè præcipiendo Mandamus, hujusmodi sub tenore EGO N. firmâ fide credo & profiteor Omnia & singula, quæ continentur in Symbolo FIDEI, quo S. ROMANA ECCLESIA utitur. viz. CREDO in unum Deum Patrem Omnipotentem, Factorem Cœli & Terræ, --& in unum Dominum Jesum Christum Filium Dei--qui incarnatus est de Sp. S. ex Maria Virgine,* &c. *---Ejusdem Ecclesiæ Observationes & Constitutiones, —Sanctam S. Scripturæ--Septem Propriè Sacramenta--Doctrinam de peccato Originali, & Justificatione, - Propitiatorium & proprium Missæ Sacrificium pro vivis & defunctis, —Transubstantiationem, —Communionem sub altera tantùm Specie, Purgatorium--Invocationem Sanctorum, --Imaginum venerationem, Indulgentiarum potestatem, --Romanam Ecclesiam omnium Ecclesiarum Matrem & Magistram, --Romanum Pontificem B. Petri Successorem, & Jesu Christi Vicarium, - Cætera item OMNIA à Tridentina Synodo tradita, definita & declarata, indubitanter recipio atque profiteor, simúlq; contraria Omnia, atq; Hæreses ob Ecclesia* (Romanâ prædictâ) *damnatas, rejectas, &* ANATHEMATIZATAS, EGO *Pariter* DAMNO, REJICIO, ANATHEMATIZO. *Hanc veram Catholicam* FIDEM, *Extra quam* NEMO SALVUS ESSE POTEST*--veraciter teneo, spondeo, voveo, ac juro. Sic me Deus adjuvet, & hæc Sancta Dei Evangelia. —Nulli ergò omninò hominum liceat hanc paginam nostræ voluntatis, & Mandati infringere, —Si quis autem hoc attentare præsumpserit, indignationem omnipotentis Dei, ac B. Petri, & Pauli Apostolorum ejus, se noverit incursurum.*

Council of Trent together, all into *One* and the same *Creed*; without which, (according to their New, uncharitable, and unchristian Religion,) *No Body can be Saved.* Wherein they have set themselves at open defiance with the Church, and *Cursed* that which *God* hath *Blessed.* But while we are in awe of S. * *John's* Curse, we fear not *theirs*; and by the grace of God *our Foundation*, which is [a] *Built* upon *the Prophets* and *Apostles*, [b] standeth sure.

* Revel. 22. 18.
a Ephes. 2. 20.
b 2 Tim. 2. 19.

CHAP. XIX.

The Conclusion and Summary of all the Former CHAPTERS

CXCIX. The Conclusion therefore of all this Discourse will be, That the *Religion* of the *Church of Eng.* in her *Article* concerning the *holy Scriptures* (whereunto the publick Confessions of the *Reformed* & *Protestant Churches* abroad, besides the *Christians* of the *East* & *South Parts* of the world be agreeable) is truly *Catholick*. That the Ancient Church of the *Old Testament* acknowledged no other Books to be *Canonical*, then we do. That our *Blessed Saviour* and his *Apostles* after him received no other. That the *Several Ages* following adhered to the same *Canon*. That the Authors of the Books of *Tobit* and *Judith*, and the rest of that order, were no *Prophets* inspired of God to write his *Authentical Scriptures*. That they who first put these *Deutero-Canonical* or *Ecclesiastical Books* into the *Volume* of the *Bible*, did not thereby intend to make them *Equal* to the *Books* of *Moses* and

and the Prophets, but only to recommend them unto the private and publick *Reading* of the *Church*, both for the many excellent *Precepts* and *Examples of Life*, that be in them, and for the better knowledge of the *History* and Estate of God's people from the time of the *Prophets*, to the Coming of *Christ*. That it is not in the power of the *Roman* Church, nor any *Other*, either to make *New Articles* of *Faith*, or to make any Books *Sacred* and *Canonical Scriptures*, (so as to be the binding *Rules* of our *Faith* and *Religion*,) which were not such in their *own Nature* before, that is, certainly *inspired* by *God*, and by [a] his *Authority* only ordained to be such, from the time when they were first written. And lastly, That adhering to the Ancient *Catholick Faith* and *Doctrine* of the *Church*, we cannot admit or approve any such *New Decree* as it hath lately pleased the Masters of the *Council* at *Trent* to make; who have not only obtruded *these Books* upon their own people, to be received as *true* and *authentical Parts* of the *Ancient Testament*; but have likewise *Damn'd* all the world besides, that will not recede from the *Universal Consent* of the *Christian Church*, and subscribe to that horrid ANATHEMA, whereby they have most rashly condemn'd so *many Ages* of *Fathers* and *Writers*, before them. And if there were no other cause to reject the pretended Authority of this late and exorbitant *Assembly*, (as there be many more,) *this* only is enough.

a Nota. *Ecclesia enim Testis tantùm & Index est de Receptis omni tempore Scripturis Sacris, quæ ab ipso Deo primam & cœlestem suam habent originem; Idcircò, neque QUOAD NOS Authoritatem ullam ab hominum testimoniis mutuantur.*

CHAP.

CHAP. XX.

The Remainder.

CC. THere remains nothing now, but that having laid our *Foundation* sure upon the *Canonical* and *undoubted Scriptures*, wherein the will of God, and the Mysteries of our whole Religion are Revealed to us, we proceed from the Truth and Principles of our *Belief*, to a Righteous, sober, and holy Regulation of our *Lives*, in the strict and uniform *Practice* of all Religious duties and Obligations, that these *Divine Scriptures* have laid upon us.

COROLLARIUM.

* CANON ECCLES. ANGLIC.——*Ne quid Unquàm Doceatur, quod religiosè teneri & credi debeat, nisi quod consentaneum Sit Doctrinæ* VETERIS & NOVI TESTAMENTI, *quódque ex illâ ipsâ Doctrinâ Catholici Patres & Veteres Episcopi collegerint.*

* Editus est hic Canon, unà cum *Articulis Religionis* Anno Domini MDLXXI.

DEO OPTIMO MAXIMO,
SACRARUM SCRIPTURARUM
CONDITORI,
Sit
Laus, Honor,
Et Gloria, in Seculæ
Seculorum.
Amen.

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that the true *Baruch* was antiently reckoned for a *part* of *Jeremy*, both of them making but *one*, and the *same Book*, if we look upon the end of the LI Chapter of that *Prophecy*, we shall find there, that *Thus far are the words of Jeremiah*. Whereunto that all the LII Chapter following was added by *Baruch*, is acknowledg'd and set forth by *Sixtus Senensis* himself (Lib. 1. *Biblioth. Sanctæ, de Libris & Authoribus V. Test. verbo* Jeremias, "*Scripsit autem Jeremias, excipiente ex ore illius Barucho Neeriæ filio, Librum Prophetiarum ac Visionum, &c. Cui volumini* Baruch *adjecit ultimum Caput ex fine Quarti Libri Regum iisdem penè verbis mutuatum; ut ex Commemoratione cladis Hierosolymitanæ, quæ in eo Capite refertur, viam sterneret Lectoribus ad proximè sequentem Lamentationum Librum.* And this maketh it clear, why *Athanasius* and *Cyril*, together with the *Canon* of the *Council* at *Laodicea* (if yet the *Copy* of that *Canon* be not faulty) inserted the name of *Baruch* between the *Prophecy*, and the *Lamentations* of *Jeremy*. The *Greek Church* at this day (which may well be thought to know the sence of the *Laodicean Fathers*, *Athan.* and *Cyril*, better than some of the *Latin Church* do) excludeth the other *Baruch* expresly out of the number of *Canonical* Books, and placeth it, (as their Ancestors alwayes did before, and as we likewise do

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now,) among the *Apocryphal*, which is at large declared by *Metroph. Critopul.* in his *Epitome* of the *Oriental Confession*. Where after the Enumeration of the *XXII Books* received into the *Canon* of the *Old Test.* he saith, that for *Baruch* and the rest, though they be good and useful Books in their kind, yet the *Church* of *Christ* never acknowledged them to be any *Canonical* and *Authentick parts* of the *Bible*. These be his words, ["Τὰ λοιπὰ δὲ βιβλία, &c, *Cæteros autem Libros, quos aliqui Scripturæ Sacræ connumerare volunt, ut Librum* Baruch, *Tob. Jud. Sap. Jesu Syrach, & Maccabæorum Libros, sane contemnendos non putamus; multa enim Moralia laude plurima digna iis continentur*; ὡς κανονικὰς ἢ καὶ αὐθεντικὰς ἐδέποτ' ἀπεδέξατο ἡ τῦ χριςῦ Ἐκκλησία.] And as for the *Epistle of Jeremy* which maketh the *VI Chapter* of this *Apocryphal Baruch*, (and was never written in that Language, wherein the Prophet *Jeremy*, and the true *Baruch* wrote their *Epistle*,) it can be no part of the *XXII Hebrew Books*, to which *Athan. Cyril*, and the *Laodicean Fathers* strictly held their accompt; and therefore the *Epistle*, named in their *Catalogues*, must of force have relation to the *Prophecy* of *Jeremy* it self; with whose stile and manner of writing, this *Epistle* of the other *Baruch* little agreeth. And yet we cannot but acknowledge, that both the matter and

Numb.

and the form of it, are otherwise very highly to be regarded by us; For it is the largest *dehortation* against the *vanity of Idols*, and the *worshiping* of *Images*, that we have in all the *Bible* besides; for which very cause, were it not to preserve the credit of the *New Decree* at *Trent*, the *Roman Catholicks* (many of them) would be content to *put* it out of their *Canon*: but since they have brought it *in*, and are now bound to defend it, *there* let it stand as one of their *canoniz'd Witnesses* against *themselves*.

Basil.

See the *Council of Basil* in C.

Breviary.

The *Breviary* of the *Roman Church* appointed certain *Lessons* to be read out of the Third and Fourth Books of *Esdras*, which neverthelefs that Church acknowledgeth to be *Apocryphal*. 82

C.

Cajetan.

The great accompt had of *Card. Cajetan*, being held as an *Oracle* of *Divines* in his time, 173. whose testimony involveth many others, *ib.* against whom no man wrote while he was alive, *ibid.* but after his death *Catharin* opposed him, as in many other points, so in this concerning the *Canon of Scripture*, and insulted over him, as a *Dog* over a *Dead Lion*, *ibid.* 192, and 195

Catharin.

The first man among the Romanists

Numb.

that began the *New Canon of Scripture* against *Card. Cajetan*, and got it confirm'd by his faction in a *small Assembly* at *Trent*, against the common and *Universal* belief of the *Church*. 174, and 192

Canon Law.

Of the *Greek Church*, wherein it consisteth. 119

Canon of Scripture.

The *Canon* of *Scripture* for the Books of the *Old Testament*, all one and the same to the *Jews*, and to the *Christians*, 88. not first determined by the *Council* of *Carthage*, or Pope *Innocent* the first, 73. 105. The distinction between the *first*, and *Second Canon* of *Scripture*, not to be rejected, but they are not of *like* or *Equal Authority*. 198

Canonical Scripture.

Five Characters, or Notes of difference, whereby the *Canonical Scriptures* of *God*, are distinguished from *all Writings* of *men*. 2

The Names and Number of the *Canonical Books* of *Scripture*, how to be known. 7 and 8

None to be made, or declared for such, by any power under Heaven, but those that were at first appointed to be such by *God* himself. 16 and 73

All that belong to the *Old Testament*, written in the *Jews Language*, and delivered to them as the *only Oracles* of *God*, before the time that the *New Testament* began. 17, 25, 71, and 88

The

Numb.

The *Number* of them XXII, equal to the *Letters* of the *Hebrew Alphabet*; divided into three *Classes*; The *Law* the *Prophets*, and the *Hagiographa*. 18, 19, 21, 31, 49, 66, and 106

Which *Number* was not in *Books* augmented, or altered by any other division that was after *Christ's* time made of them. 20 51, 58, 64, and 73, The distinction between *Canonical*, *Ecclesiastical*, and *Apocryphal* Books, 55, 58, 59, 82, 91, and 110

The *Canonical Scriptures* read in Churches by *Bishops* and *Priests* in an *eminent* place, and not by any *inferior Clerks*, as the *Apocryphal Books* were, in a *lower*. 81

Canons of the Apostles.

See the *Apostles Canons*, in A.

Few at first, and afterwards much augmented. 60

Read in Churches, as the *Apocryphal Books* were. ibid.

Carranza.

Confessor to *Q. Mary* of *England*, who made an *Epitome* of the *Councils*, wherein the *Canons* of the *Florentine Council* concerning the *Canonical Books* of *Scripture*, are suppostitious. 160

Celestin.

When his *Decretal Epistles* came first into the *Canons* of the *Roman Code*. 83

Circumcellians.

A Sect among the *Donatists*, so called from their ranging up and down

Numb.

at liberty in the Country of *Africk*. 81, Men full of Fury and mischief both to themselves and others, Murthering those that were not of their own party; and otherwhiles either murthering themselves, or forcing others to do it, that they might avoid the Law, which the Emperor then made to put them to death; and this they called their *Martyrdom*, having no Book of Scripture whereby to plead for themselves, and defend their *self-homicide*, but the Book of the *Maccabees*, 81

Clement. I.

His *Epistle* to the *Corinthians* antiently used to be read in Churches. 65

The *Apostolical Constitutions* attributed to him, a Book of no great Credit, and yet making nothing for the *New Canon* of *Scripture*. 44

Clement. VII.

Studiously declined the meeting of a *Council*, which was desired in *Germany*. 183

Codes of Canons.

The *Code of the African Church*, (wherein are the *Canons* of the *Council of Carthage*) was not generally received, nor confirmed either by the *Emperor*, or by the great *Council* of *Chalcedon*. 90

The *Code* or *Collection of Canons*, made by *Cresconius*, had the *Decretal Epistles* of Six *Popes*, more than the other *Collections* had which were made before him. 83

The *Code* of *Dionysius Exiguus*, wherein

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in it differeth from the *ancient Code* of *Canons*, from which it retrenched many. ibid. and 90

The *Code of Canons* set forth by *Ferrandus Diaconus*, to what *Councils* it referreth for the *Catalogue* of *Canonical Scriptures*. ibid. and 90

The *Roman Code*, different from *others* and the Original of it. 83, and 86.

The *Code of Canons* used by the *Universal Church*, 59, 63. confirmed by the *Council* of *Chalcedon*, 85. and by *Justinian's Law*. 83. 90

Concordance of the Bible.

By whom it was *first* collected. 138

Constantin.

His care and charge for the furnishing of the Churches at *Constantinople* with store of Bibles. 53

Constitutions Apostolical.

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Councils.

The *Council of Basil* formidable to the *Pope*. *Eugenius the Fourth* deposed in it, and the Duke of *Savoy* chosen in his room. 154. The Emperor of the *East*, and the *Greek Bishops* invited to come thither, 155. *Eugenius* and the *Florentine* Council condemned it, and were alike condemned themselves by it. 160

The *Council of Carthage*, which it is, that the *Roman* Doctors now urge against us, is not known, nor agreed on by them, 82. At what time it was held, *ibid.* S. *Augustin* one of the *Fathers* that were present at it, *ibid.* Not so many *Apocryphal Books* of the Bible named in it, as there be in the *Roman* Canon made at *Trent*, *ibid.* Not confirmed by the *Council* of *Chalcedon*, or by the *Law* of *Justinian* the *Emperor*, as the *Council* of *Laodicea* was, 85, 90. In what sence the *Canon* concerning the *Reading of Scriptures*, is there to be understood. 104, 192, 195, and 198

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The *Fourth General Council of Chalcedon*, which confirmed the *Code of Canons* whereby the *Universal Church* was regulated, 85. All the *Decrees* of it (except the XXVIII) subscribed by Pope *Leo's Legates*, *ibid.* The Two last Canons omitted in the *Roman Code*, and in the *Code* of *Tim. Exig.* 63, which yet were confirmed by the Emperor and needed no confirmation from the Pope. 63 90

The *Council of Constance*, the *Decree* there made against the Pope; and *Three Popes* deposed by it. 154

The *Second General Council of Constantinople*, *Three* Canons of it omitted in the *Roman*, and in *Dion. Exig.* his *Code*. 63

The Fifth and Sixth *General Councils* of *Constantinople*, received into the Body of the *Greek Canon Law*. The Canons of the *Quinisext* in *Trullo* rejected by many of the *Romanists*, and how far in what sence it confirmeth both the *Laodicean Council*, and those of *Carthage*, of reconciling them together. 104

The Third *General Council of Ephesus*, whereof

Numb.

whereof *Eight Canons* are omitted both in the *Roman Code*, and in *Dionysius Exiguus*. 63

The *Council* of *Florence*, V. *Florence*.

The *Council of Laodicea*, wherein the Fathers were most skilful in the *Canons* of the *Church*, 54. not so ancient as the *Council of Nice*, which it did not contradict. *ibid.*

The *last Canon* of it concerning the *Books* of *Scripture* left out by *Dion. Exig.* and the *Roman Code*, 63. confirmed by the *General Councils* of *Chalcedon* and the *Quini-Sext*. 85. 104. and received into Authority by the Emperor *Justinian's Law*. 90

The first *General Council of Nice* wherein the *Heresie* of *Arius* was condemned only by the Authority of the *Scriptures*, which the Fathers laid there in the *midst* before them, as the *Guide* and *Rule* of all their *Decrees*, 54. The *Book* of *Judith* was not there *canonized* by them, *ibid* and 73.

The *Council* or *Assembly* of *Trent*. V. *Trent*.

D.

Damascen.

The first that brought the Body of divinity into a Scholastical Method. 105

Decretal Epistles.

Cited by *Gratian* under the name of *Divine Scripture*, 77. when they were first brought into the *Roman Code*. 83

Dionys. Exiguus.

Numb.

Vide, The *Code* of *Dion. Exig.* in C.

Donatists.

Divided into divers *Sects*, whereof the *Circumcellians* were the worst, who had no other plea to make for their *self-homicide*, but the Example given them (as they said) in the Book of the *Maccabees* (V. *Circumcell.*) 81

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Ecclesiasticus.

Cited under the name of *Solomon* by popular Custom, 82. and yet written DCCLX years after his time, 88 an hundred years after all the *Prophets* were dead. 170

England.

The *Church of England*, together with many other Reformed and Christian *Churches* abroad, better observers of the ancient *Scripture Canon*, than the present *Church* of *Rome* hath been since the Council of *Trent*, 16. 177. Why we refer to St. *Hierom* in our *sixth Article of Religion*, 71. Why we bind up the *Apocryphal Books* with our *Bibles*, and read some of them in our *Churches*, 77, 81. The Remonstrances of *our Church* and *others* against the *Pope*, and his *Trent Assembly*, 184, 185. The *King of England* excommunicated and deposed by the *Popes Bull*, 187. No Bishop with Commission for the *Ch. of England*, present in the *Synod* at *Trent*, 194. The golden *Rule* of our *Church* the doctrine of *Holy Scripture*, and the *interpretation* thereof by the *ancient Fathers*. 200

Eremites.

Numb.

Eremites.

That admitted *women* into their *Cells*. 81

Esay.

The *story* of his death, that he was *sawen in sunder* by *Manasses*, cited by S. *Paul*, and yet it was no *Canonical story* of the *Old Testament*. 40

Esdras.

More plain places in the *Fourth Book of Esdras*, that allude to other places of the *New Test.* than in any of the *Apocryphal Books* besides, 39. cited by the *Fathers*, 51, 52. 76. and read in *Churches*, 82. yet for all that excluded from the *Canon of Scripture*, even by the *Assembly* at *Trent* it self, 39. The third Book of *Esdras* in use only among the *Greeks*, 82. The Fourth (wherein some things are fabulous) written only in *Latin*. *ibid.* In the *Canon* of the *Council* of *Carthage* the third *Book* is contained, which notwithstanding the *Roman Church* doth not acknowledge to be *Canonical*; so that they agree not either with the *Africans*, or the *Greeks*, or with *themselves*, *ibid.* 82

Esther.

Compted with *Ezra* for *one Book*, 56. Corrupted in the *vulgar Latin* Edition. 71

Ezra.

Who came from the *Captivity* in *Babylon* to *Jerusalem*, and there revised all the *Canonical Scriptures*, digesting them into *Three Classes*, and *XXII Books*, 21. 69. 103. Some parts of *Ezra* (and *Daniel*) written in the *Chaldean* tongue, and why? 25

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Florence.

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France.

The ancient *Church* of *France* acknowledged not the *Apocryphal Books* to be *part* of the *Canonical Scripture*, 81. 108, 109, 130, 131.

Friers.

Vide *Mendicant* and *Preaching Friers*.

G.

Gelasius.

His pretended *Decree* concerning the *new Canon* of *Scripture*, not known to the world, till he had been three hundred

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dred years in his grave, 86, 87. The *Emendators* of *Gratian* confess the Copies of it to be very uncertain, and disagreeing between themselves, *ibid.* At the best it is but a Catalogue of *Ecclesiastical Books* mixed with the *Canonical.* 86

Gloss upon the Bible.

Who were the *first Authors* of it, 134. Received in the *Western Churches* with great applause, *ibid.* 134

Gloss upon the *Canon Law.*

By whom it was *first* written. In the greatest accompt, at that time, of any other Books, except the *Ordinary Gloss* on the *Bible.* 140

Gratian.

The *Copies* of his collected *Decrees* and *Canons* very uncertain, and often not to be trusted, 86, 126. The Story of his adulterous birth, improbable. *P. Comestor*, and *P. Lombard* were neither his *Brothers*, nor his *Country-men*, *ibid.* 126

Greek Church.

The *Canons* whereby it is governed, 119, 132. It hath always observed the *disparity* between the *Canonical* and *Apocryphal Books* of *Scripture*, 43, 91. The coming of the *Greeks* to the *Florentine Council*, 155. whereunto they were invited by *Pope Eugenius* the Fourth, who promised them great aids against the *Turks*, but gave them none, *ibid.* and 156. &c. which lost them their *Empire* in the East, *ibid.* Their disputations in the *Council*; to which in some things they yielded for hope of assistance

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from the Pope, but after their return home they presently renounced it, 156, 157, and 160

There was not one of the *Greek Church* present in the *Council of Trent*, 194

H.

Hagiographal Books.

Whereof there be but *nine* in the *Old Testament*, among which none of the *Apocryphal* are to be numbred, 73. 112. 127. 129. and 145

Hermes.

Cited by the *Fathers* under the general name of *Scripture*, no less than the *Apocryphal Books* of the *Bible*, 49, and antiently read in *Churches*, 60. 77 and 128.

S. Hierom.

His *Prologues* (which reject the *Apoc. Books* out of the *Canon* of Scripture,) prefixt before all the *Latin Bibles*, that were in use after his time, 70, 88. corrupted in the word *Hagiographa* by Scribes, 73. He was first a great admirer of *Origen*, and afterwards a great declaimer against him, and why, 76. His *Translation* of the *Bible* generally received in the *Latin Chur.* and his judgment concerning the *Canonical Books*, preferr'd before all others, 108. 137. 173. and 192

R. Hunter.

A *Blind* man, but one that could *ride post* the best of any man in the world. He was the *titular Archbishop* of *Armagh* (when the See was lawfully possessed by another, and the *Pope's Pensioner* at the *Assembly* in *Trent.*) 190

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I.

S. James, his Epistle.

Never rejected, nor doubted of by any *entire Church*, or by any Multitude of men in their publick *Synods* and *Confessions*; but by some particular *persons* only, who afterwards reformed their Error. 9. 74. and 192

Jannes and *Jambres.*

Cited by S. *Paul* out of no *Canonical Book.* 41

Jeremy his *Epistle.*

To be found in his own *Prophecy* without turning to *Baruch's* Apocryphal Book for it. 58. and 61

Jews.

The Church of the *antient Jews* never had or received more than *XXII. Books of Scripture* into their *Canon.* 23. 25. which was one and the same (unalterable for the *Old Testament*,) with the *Canon* of the *Christian Church*, 26. 56. 71. 73. 80. 88. 146. 165. The *Scripture* kept entire by them, and uncorrupted. 25. 80. The *Hellenist Jews*, and not the *Hebrews*, had the *Apocryphal Books* in use among them, 54. which nevertheless they did not accompt to be a part of *Divine* and *infallible Scripture.* 81, 82. and 103

Innocent I.

His *Epistle* to *Exuperius* concerning the *Canonical Books* of *Scripture*, either forged or corrupted, 83. not known, or brought into the *Roman Code*, till four hundred

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Isidore Mercator.

Who was a cunning *Merchant*, and first vented the *Decretal Epistles* of the antient Popes, which were never seen before his time. 83

Judith.

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Justinian.

His *Law*, which confirmed the first four *General Councils*, and the *Code* of the *universal Church.* 90

L.

Laodicean Council.

Vide the *Council of Laodicea*, in C.

Leo the Tenth.

Who dreaded a general and free *Council*, and therefore would not assent to have any called; but sent out his *Bull* of Extermination against *Luther*, and all his *Adherents*, (whereof the *Duke* of *Saxony* was one, besides many other *Princes* of the *Empire*;) but it took no such effect, 181

Lira.

Where he was *born*, and converted from *Judaism.* His *Commentaries* upon the *Bible* (wherein he exclu-

Numb.

deth the *Apocryphal Books* from the *Canon*) generally applauded, 148

Lombard.

The *Master of the Sentences*, took his pattern from *Damascen*, who had reduced the Body of Divinity into a Scholastical Method before him, 105. The improbable Tale concerning his adulterous Mother, 126

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M.

Maccabees 1. and 2.

Neither of them cited in the *New Testament*. 40

There is a *Third Book* of the *Maccabees* (in true order the *First*) Printed with the LXX, whereof *Josephus* is accompted the Author, 170

Manasses his *Prayer*.

Excluded from the *Canon of Scripture* by the *Council of Trent* it self. And yet there is a plainer *Sentence* in it, alluding to a saying of *Christ* in the *New Testament*, than there is in any *Apocryphal Book* besides, 39

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Who excepted against S. *Augustin* for citing the *Book of Wisdom* (held then to be no *Canonical Scripture*,) in which particular S. *Augustin* would not oppose, or contradict them, 81

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When they began to set up *first* in the world, 133

N.

Nehemiah.

Antiently reckoned with *Ezra* and *Esther*, all for one *Book*. 19 and 47

Nice.

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O.

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R. Pates.

The *Bishop of Worcester*, present in the *Assembly* at *Trent*, as a private person, and not in any publick capacity for the *Church of England*, from which he had no mission. 194

Paul the Third.

A great dissembler of his mind, which was held to be one of his special vertues. It was *He*, that summoned the late *Council* first at *Mantua*, then at *Vicenza*, lastly at *Trent*, 184. Where he gave his *Legates* Instructions, all for his own advantage; among which the chief was, that they should not suffer his *Power* to be there disputed at any hand. 189

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R.

Roman Church.

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Solomon.

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Schoolmen.

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The Connexion between them; for where the *Old Testament* endeth in *Malachy*, the *New* beginneth in S. *Mark.* 4, and 5

All Churches at accord about the *Books* belonging to the *New Testament.* 9

The *Books*, which the *Old Testament* never had in the time of the last *Prophets*, and were no *Parts* of it then, can never be said *now*, to be what they were not *before*, nor is it in the power of any *Church* to *Declare* them for other, than they were at *first.* 16. 88. and 103

The-

Numb.

Theodotion.

The *first*, who in his Translation and Edition of the *Bible*, added the *Ecclesiastical* or *Apocryphal Books* of the *Hellenists*, to the *Canonical Books* of the *Hebrews.* 58, 79, 82, and 103

And this was the *Bible*, which the *Africans* turned into *Latin*, and was in use there in S. *Augustin's* time. 79

Tobit.

Not cited in the *New Testament*, 39. not named in the pretended *Catalogue* of *Pope Innocent* the first. 83

Tostatus.

His Excellent Learning, and industry; his judgment largely set forth in this Question concerning the *Books of Scripture*, 162. There was no Prelate or Person in the *Assembly* at *Trent*, who might have thought themselves too good to learn of *him.* 195

Trent.

The *Council*, or *Assembly* there of a *few men*, accursing and damning *all men* in *all the Churches* of the world, that are not of their mind, 11. 81, 193, 198. The *Decree* made there for Receiving the *Apocryphal Books* into the *Canon*, condemneth all their own antient and modern *Bibles*, 70. *Abuses* in *Religion*, and *New Traditions* commanded there to be received as *Articles* of faith. 134, 194, 198. Their *Assembly* at first made not up above *Twenty Persons*, and within a while after *Three and forty* made up their *Oecumenical Council*, 190. The Voyces of *Catharin's faction* there prevailing for this *New-Decree* against the *Common Consent* of the *Universal Church*, 178. 192. For which cause (if there were no other, as many other there be,) the Authority of this pretended *General Council* is most justly rejected by us. 11, and 199

Turks.

The *Turks* overrunning the *Empire* of the *East*, and besieging *Constantinople*, (of which within a few years after they made themselves Masters) whiles the *Pope* held the *Emperour* at the *Council of Florence*, to whom he promised great Aid, but gave him none. 195

W.

B. of Wisdom.

Not cited in the *New Testament*, 36 The *Author* of it (for ought any man certainly knoweth,) was *Philo* the *Jew* of *Alexandria*, *ibid.* and 170. Named the *Wisdom of Solomon* by popular custom only. 82

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